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News and Notes

THE English Roman Catholics have just now, by a public act, made confession that Rome is not gaining such rapid ground as they have been accustomed to assume. They have been fond of saying that "the days of the Establishment are almost numbered," that "the creation of that monster Henry VIII. and of that Jezebel Elizabeth is in a process of rapid disintegration," and, consequently, that "in a few years we shall take possession of our own, and worship in the old cathedrals built by our forefathers." This is brave talk, but it is more to the point to note that the authorities at least have no idea of coming into possession of Westminster and St. Paul's at any early date and feel constrained to set up an opposition cathedral. The corner-stone of this proposed building, which is to cost $750,000 was recently laid with much pomp and ceremony. It is said that the undertaking is far from universally popular with Roman Catholics, many of whom think the money might be expended to better purpose in the endeavor to increase the membership of their Communion.

IT is reported that some time ago Lord Rosebery, the ex-Premier, declared that a majority of one was good enough for him. But in an address to the "Eighty Club," since the downfall of his ministry, he called it a preposterous assumption that such serious measures as those his party had projected could be carried with "a majority of seven." Lord Rosebery's panacea for all political ills is to "annihilate the House of Lords." How sincere such a watchword is on his lips, or at least how sanguine he is that the Upper House is doomed to destruction at any early date, may be inferred from the fact that the last act of the retiring Prime Minister was to create four new peers from among his radical adherents. This comes under the head of honors awarded to political friends. He confers, and the others accept as a reward of merit, what both profess to despise. The case for the present, then, is dismissed with general laughter.

AT the dedication festival of St. Peter's, London Docks, referred to in the letter of our English correspondent last week, there were six services, and the church was crowded at the solemn Eucharist at 11 o'clock. A large number of the friends and benefactors of the parish were present at luncheon in St. Agatha's school room. The Bishop of Stepney made an earnest and enthusiastic speech, in which he commended the principles on which St. Peter's had taken its stand ever since the days of Father Lowder, its founder. They were, he said, those sound Catholic principles on which the Church had ever taken her stand. The chairman, Earl Nelson, referred to the dedication of the baptistery, the liberality of the donors, and the zeal of the workmen to have it ready in time for the festal day. Over $12,000 was still needed to complete the church as originally designed, but the first care was to finish the school buildings. Lord Nelson, in that connection, endorsed the words of the vicar, Father Wainright, in his annual letter: "We want," he said, "in these days, I venture to think, less attention paid to the decoration of our churches, and more to the sustenance of the real work. Surely the best decoration of a church, in God's sight, is the altar crowded with devout communicants, whose daily life is a living witness of His truth, and the sweetest music the singing of the little ones learning to love His house as their own home." The boys' school was already complete and out of debt. The site for the girls' school had been purchased, but money was as yet lacking for the building. The vicar then expressed his sanguine expectation that the amount needed would soon be obtained. The occasion was a great success and afforded abundant encouragement for the future of this important and well-known parish.

THE death is announced of the R. Rev. Anthony Wilson Thorold, D. D., Bishop of Winchester, in his 71st year. He had long been in ill health. His father was a Lincolnshire clergyman. He was educated at Queen's College, Oxford, and afterwards held the livings of St. Giles-in-the Fields, London, and of St. Pancras, Middlesex. In 1874 he was made a canon of York. In 1877 he was appointed Bishop of Rochester, and entered vigorously into the work on the south side of London. His first address, wherein he spoke disparagingly of the High Church clergy of his diocese, occasioned much comment. Later in life, he somewhat changed his views, and became a fair-minded prelate. He took a deep interest in temperance reform. During his tenure of the see of Rochester he visited America. In 1891 he was promoted to the see of Winchester. Bishop Thorold was a writer of numerous devotional works, some of which have reached twenty editions. A volume of his sermons, entitled "The Gospel of Work," is included in the "Preachers of the Age" series.

THE Bishop of Christchurch, New Zealand, has caused the following circular to be issued to the clergy:

There are many clergy in the diocese who, either in consequence of the number of centres in their parishes or districts, and therefore of the celebrations of the Holy Communion, or through the number of communicants on festival days and other occasions, find that the recital of the words required to be said to each communicant at the distribution of the elements, requires more time than is convenient or edifying. In all such cases I consent to the omission of the latter sentences, beginning: "Take and eat this," and "Drink this," provided that the whole be said in an audible voice to the first recipient, and that the earlier part be said to each communicant according to the rubric.

WE often hear long sermons spoken of as a standing grievance, and doubtless many of the clergy do err in this respect, especially by not observing the fitness of times and places. More often it is not in reality the length of the sermon which is actually offensive, but the dullness which makes it seem long. People generally content themselves with private criticism of particular cases, but we have lately met, in the English papers, an exception to this. The offending rector was boldly approached by a churchwarden who seems to have been goaded to desperation. The circumstances certainly justified unusual measures. Several of the congregation had fainted recently on Sunday evenings, fairly worn out, it would seem, by the tediousness of the discourse, and the churchwardens, who had the responsibility of carrying them out, were anxious about what might happen in hot weather. It is satisfactory to know that the rector took the protest in good part and may be expected to mend his ways.

IN Bristol, R. I., the place where he was born, long years ago, the venerable Bishop of Central Pennsylvania entered into life eternal, on July 31st. Ill health and the infirmities of age practically retired him some time since from the active duties of his episcopate, which have therefore devolved upon Assistant Bishop Rulison. Graduating at Brown University in 1828, he was ordered deacon Jan. 15, 1832, and was advanced to the priesthood March 12, 1833. For three months he officiated in St. Matthew's parish, South Boston, Mass., then becoming rector of St. James', Roxbury, for three years, to which he returned in 1836, after a brief interval as rector of Christ church, Cambridge, and editor of *The Christian Witness*. Ten years later he removed to Pennsylvania and became rector of St. Luke's, Philadelphia, in which parish he remained until his elevation to the episcopate in 1871. He was elected deputy to the General Convention from the same diocese from 1850 until and including 1871. For twelve years he held the office of secretary of the House of Deputies. In 1865 he was elected Missionary Bishop of Nevada, but declined. As first Bishop of Central Pennsylvania he was consecrated Dec. 28, 1891, in St. Luke's church, Philadelphia. The degree of S. T. D. was conferred upon him by Brown University, and that of LL. D. by the University of Pennsylvania. Full of years he has now entered into rest, and his works do follow him. *Requiescat in pace.*

THE *Daily Columbian*, of British Columbia, lately contained an account of an inquest, at which a boy, thirteen years old, was called as a witness, who neither knew the meaning of an oath, nor what is supposed to become of people who give false evidence. He never said a prayer, and did not appear to know what such a thing meant. The paper in which this statement appears, comments upon it as follows: "It is almost impossible to conceive such a case of deplorable ignorance in a Christian country. A terrible responsibility rests on the shoulders of that boy's parents." A so-called Christian country, where religion is left out of the scheme of education, and where Christian morals find no place in the school curriculum, is sure sooner or later to produce an abundant harvest of such boys. As to the parents, perhaps they knew as little of these things as the boy himself.

REFERRING to Bishop Potter's missionary work in some of the worst parts of New York, a daily paper remarks: "If the consecrated abode of the dead may fitly be called God's acre, why shall not the squalid abode of the living be with equal fitness a Potter's field?"——One of the disciples of the Millerite craze of sixty years ago, recently committed suicide at the age of 94. He was one of the thousands who expected the world to come to an end on a certain day. It is said that some had prepared white robes in which to ascend!——*The Arrow*, referring to "the so-called reform movement to Protestant-Episcopalianize" Roman Catholic countries, says: "Few persons are narrower than those who think that the English Channel is the only road to heaven."——The N. Y. *Times* expresses the opinion that the negroes of New York City are growing lazier and more untrustworthy. *The Southern Churchman*, on the contrary, says that the negroes of Virginia are making some progress in morality, and are doing substantially the work they did before emancipation.——*The Literary Digest* says that Dr. Donald, rector of Trinity church, Boston, "bids fair to rival his illustrious predecessor [Bishop Brooks] as an exponent of Broad Churchism." *The Congregationalist* says: "He is right and can afford to bide his time." Dr. Donald must feel encouraged! ——*The Christian Advocate* (N. Y.) urges greater care in the appointment of officers in the Sunday school. Popularity and liberality are often the qualities which decide, rather than piety and competence. Too often we hear of defaulting cashiers and presidents who have been officers in Sunday schools.——*The Christian Advocate*, Memphis, condemns the practice of raising money for the Church by means of festivals, etc. "Pay the money without letting it go through an ice-cream freezer:"——The recent Presbyterian General Assembly cast an almost unanimous vote against a resolution in favor of the individual cup

in the Communion.——"The following," says a contemporary, is "Herron in a nutshell": "When the thought of I-ness is indissolubly wedded to that of humanity-ness and God-ness in consciousness, and the terms 'mine' and 'thine' fall into disuse because they express no vital experience of the soul, and life and society are organized in harmony with the God-consciousness, that is the kingdom of God according to Dr. Herron." Dr. Herron is professor in Grinnell, Iowa.——Readers of "Lorna Doone" will be glad to hear that Mr. Blackmore has written another story of the same time and place, using some of the characters of the romance. It is called "Slain by the Doones: A Record of Exmoor," and will be published in October. ——Dr. Francis L. Patton, president of Princeton University (Presbyterian) in a recent address declared that evangelical Christianity needs for its support an inspired Bible, but he would not insist upon the word "inerrancy."——*The Pittsburgh Christian Advocate* thinks that some reforms ought to be made in funeral services. It says: "Formerly a funeral sermon had to be preached at all funerals. We have gotten away from this, but not far enough. A simpler service, consisting wholly of singing, Scripture reading, and prayer, and then the burial service at the grave, would be much more becoming and impressive." That is just the service provided by the Book of Common Prayer. ——"The present condition of irreligious society in Paris," says *The Literary Digest*, "seems to be driving novel writers into the Church. The remarkable book of M. Huysmans, 'En Route,' is the sensation of the hour.——, 'The famous suit of Sir William Eden to compel James Whistler to deliver Lady Eden's portrait," says *Art Interchange*, "has been decided against the artist, with a judgment of 40 francs damages for delays in addition. It may not be generally known that the said portrait was about the size of a sheet of notepaper.

A Bishop's Summer Work

Bishop Potter has become for the time being a citizen of the notorious Tenth Ward. What that means can best be understood by an incident which happened some time ago. It is said that when Dr. Stanton Coit who grafted the university settlement idea upon our system of philanthropic work, decided to move from his comfortable uptown residence to narrow quarters in a Forsyth street tenement, he employed a truckman to move his library. When he gave the address the man appeared to be dumbfounded. "Why," he managed to say, as he surveyed the polished gentleman before him, "you are not going to live in Forsyth street?" "Certainly," was the reply. "But Forsyth street is in the Tenth Ward," urged the truckman. "I know that," said Dr. Coit quietly. "But the Tenth Ward is so bad I had to move out of it myself," persisted the man, no doubt feeling it to be his bounden duty to prevent one whose appearance and habits were so out of keeping with his proposed environment from making a martyr of himself.

Unfortunately, the Tenth Ward merits the bad pre-eminence which the truckman's words implied. Since that day the situation has improved little, if at all. The population, largely Russian and Polish Jews and Germans, has grown more and more dense. The square mile, in the centre of which the Cathedral mission stands, contains, according to census, 350,000 souls. It is the most densely populated square mile in the world. One block is crowded at the rate of a million people to the square mile. The tenements, which pile up four, five, and six stories, are older and less healthy, many of them, than they were when Dr. Coit began his work. Here and there a present-day model tenement appears as an oasis in the desert. For their cheerless and often unsanitary quarters, owned in many cases, be it admitted with shame, by people of wealth, the tenants pay more per cubic foot than do the tenants of Fifth avenue mansions. Parks there are none, and the only play grounds for the children are the hot and dusty streets or the narrow, ill-ventilated, and foul-smelling courts. The saloon flourishes at the rate of 1 to 130 of the population, because there are so few "homes," and the "sweat-shop" system relentlessly grinds men, women, and children alike to death.

Such, roughly, are some of the characteristics of Bishop Potter's parish. But the out-look is not altogether forbidding. Right in the midst of the most unfavorable conditions there are individuals and families whose lives, in all Christian virtues, are a reproach to the lives of thousands of well-to-do citizens. They are proving grandly that the individual need not be altogether made by his environment, and they are trying nobly to be, as an old German woman of the neighborhood put it recently, "the very best what you can schust where you was."

In taking up his residence in Stanton street, Bishop Potter will do much to give to the people of New York an object lesson of the meaning of the great cathedral which, in God's good time, is to crown the heights of Morningside Park. We can no longer think of the cathedral simply as a magnificent building in which the Church's liturgy is to be rendered with all the accessories of a dignified ceremonial. It becomes rather the heart of a missionary endeavor which ministers to high and low, rich and poor, alike—an endeavor which finds its inspiration and power of continuance in worship.

Then, too, we can learn from Bishop Potter's example that the Church should give her best where the pressure of life is heaviest—the best churches, the best services, the best preaching. Mr. Wills used to say that if he could he would build in the centre of the East Side the finest church in New York, surround it with all the machinery for the most approved methods of parish work, and have it open all day and every day, with a service every hour, made attractive by the best music and the strongest Gospel preaching.—*St. Andrew's Cross.*

St. David's Mission, Mackenzie River

DEAR LIVING CHURCH.—A copy of the enclosed letter was sent to me, with the request from the Bishop of Mackenzie River that I would send it to the Church press. May I ask you to kindly do what you can. It will give some idea to your readers of the life of missionaries in the far North, and will probably interest those who know of the mission.

DAVID N. KIRKBY.

N. W. T., CANADA, June, 1894.

MY DEAR ARCHDEACON:—The following is a summary of an account of two more visits paid by the Rev. T. O. Stringer to the Eskimo last year, which, I am sure, will be read with interest by all who pray for the extension of the Saviour's kingdom throughout the world, and His saving health among all nations.

The first visit was to the Eskimo village near the mouth of the Mackenzie, which he reached on Aug. 4th. Pitching his tent alongside the chief's camp, in the middle of the village, he stayed there three weeks, and taught the people daily, as opportunity offered. A hearty welcome was given him, and he derived much encouragement at the outset by hearing them singing a hymn which they had learnt the previous summer, their voices rising above the noise of the stormy wind and reaching his ears as he approached the village.

They have a good-sized, roughly built, log building, which is used as a council chamber and for other public purposes. In this he held service almost every day. He says: "At first it was an uncertain thing, and interruptions might occur at any moment, but before I left we used to have quite orderly services, singing, reading, and prayer, and sometimes they were hearty. One day in the midst of the service the head of a whale was brought in for all to eat. Some wished to begin at it then and there, but at the word of the chief all refrained. As soon as the last prayer was said and I told them 'taima' (that will do), a rush was made for it, and it soon disappeared. A choice piece was given to me to cook and eat. The others omitted the cooking. I learnt to like fresh whale whilst there and ate a good deal."

Hunting the grampus is their chief occupation in summer, and last season one hundred and fifty-five were killed. After a day's hunt all would meet in the council house and the exploits and adventures of the day would be related with great animation and considerable eloquence. Some of them had said that they would not hunt on Sundays, but one day when Mr. Stringer was in a tent visiting a sick person, a cry was raised that whales were in sight, and when he came out of the tent all the men were off in their kyaks. Unable to get the others to attend service, and discouraged and disappointed with the day's proceedings, he was just about to retire to rest when a message came to say that he was wanted at the council house. He went, "wondering what was wrong, and was surprised to see nearly all the men sitting there quietly." (Their hunt had been quite unsuccessful.) "They said they wanted me to teach them to sing like the Ithillys (Indians). So I sat down and we sang and read and prayed for about two hours. They were very attentive and we had a most profitable time. There in the midnight twilight, after the worry and disappointment of the day, I learnt a lesson of trust and patience that stood me in good stead for many a day. 'It is always darkest before the dawn,' and we often complain at disappointments and discouragements when they may be but the prelude to opportunity and blessing. So the days went on. One day dark and dreary, the next bright and joyful. Many seemed eager to learn. Others were careless and seemed to take no interest."

Amongst other purposes the Council House was used for dancing. On the night after his arrival, as he was sitting there, a dance commenced which is best described in his own words: "I watched them for awhile, and before I knew it they had turned it into a 'medicine making' performance. So I thought I would see it through. It became wild. Had it not been that the ones who took part were those who were friendly to me, I think I should have been nervous, or, in other words, *scared*. When you see a big knife brandished in close proximity to you, and the brandisher going through all sorts of contortions and mimicry, such as few lunatics would be guilty of, you begin to wonder wha is going to happen next. At least I did, and several times would have been glad to be out of there; but I thought if I left they would think I was scared, and that would never do. So I saw it to the finish. I think several of them were possessed; otherwise, I don't know how they could have gone through the performance as they did. Perhaps it was just as well that I witnessed it once, but I don't think I shall again."

Having made considerable progress with the language, he on this occasion took no interpreter with him. He had, therefore, to depend upon himself—the best way, probably, of getting hold of the people, as well as of the language. On one occasion, when teaching in a small village on the opposite side of the channel, "one of the men exclaimed with great earnestness: 'Oh, I hope you will be able to teach us all soon. Hurry up, and learn our language well, so that we may understand everything. We may soon die, and we are not prepared. Kyeta! kyeta! (quick! quick!)'" Mr. Stringer adds: "Something about the manner of the man, and the eager assent of the others, went through me like a thrill, and I realized what a responsibility rested upon me, and how little I had been doing."

They are fond of singing, and some of them have good voices. Before he left they managed to sing one hymn without assistance, and he says: "You ought to have heard the shout they gave the night they first sang it alone."

The chief was very kind, as were some of the others. A proposal was made to erect a hut next summer, several of the men offering to help. This will be a great advantage, as a tent in cold, stormy weather is far from comfortable.

On August 24th the encampment was broken up. One party moved up the river about fifty miles, and Mr. Stringer accompanied them. There they had very rough weather, and fell short of food. He says: "We had to depend on the Eskimos for fish, and they hadn't many. But we were never in want, although for days we never had food for a meal ahead. It was living from hand to mouth, but somehow or other something generally came to the hand when the mouth was in need."

At Mr. Springer's request the chief gave him his boy, Kalukotok, to stay with him at Fort McPherson for the winter. He is about fifteen years old, seems a bright, willing fellow, and is a good all-round specimen of an Eskimo. If he could be trained for a few years he might be a great help.

The journey back was uneventful, "excepting for the struggle we had to clear Kalukotok of the vermin. Whew! weren't they plentiful! But I won't particularize—I couldn't find words large enough!" The fort was reached Sept. 11th.

The second visit was to Herschel Island, and was undertaken at the beginning of winter. Taking a train of dogs, sled, provisions, and everything necessary for a journey over the snow, and accompanied by an Indian, Mr. Stringer left the mission on Oct. 27th, and reached the island after fourteen days' travel. It was a trying journey. A dense fog compelled them to hug the shore, and thus increase the distance. The sudden breaking off from the shore of a large sheet of ice nearly caused their being carried out to sea, and endangered their lives. They also narrowly escaped a visit, during the night, from a large polar bear, which was looking out for winter quarters, and perhaps for a supper, too. They fell in with a party of Eskimos, and stayed with them a day. They seemed to be utterly ignorant of the Gospel. He had there his first experience of living in a snow house, and had one of his own—"the first house," he says, "I ever owned." About fifteen miles from the island they came across another party, whom they were glad to meet, as their provisions had run out. They were all strangers to Mr. Stringer, and many of them had never before seen a missionary. He says: "I had seen some of their relations last summer, and they plied me with questions about them, for they had not heard of them since last winter. In most cases I was able to tell them some news of their distant friends, and I could scarcely get away from them. But I promised to come back in a few days, and at last broke away, and made for the ships. . . . I was sorry to learn of the death of Oobouk, the Eskimo whom I accompanied to the fort last spring. He died the night before I arrived. A number of Eskimos were living near the ships. I visited those as much as possible, and taught them what I could. I made two trips to the village on the mainland, staying over night each time, and was much pleased with their eagerness to learn. They used to gather in the largest house, and were very attentive as I read them what I had translated, and tried to explain to them the Gospel. Their houses were the half-underground ones, built partly of poles, and covered with sods and snow. In the house where I stopped there were about twenty people living. The building was about six feet high in the centre, sloped to the sides, and would have a floor area of about fifteen square feet! I was kept busy while there holding little services with them, and trying to answer all the questions they asked. One man said he had killed another a long time ago,

and eagerly inquired if there was a chance of his going to heaven. A woman wanted to know if they used tobacco in heaven! Some of them had been at Peel river some time ago, and Archdeacon McDonald or Bishop Bompas had given them some instruction, but most of them were from farther west, and had never been to the fort. And to think of these poor people living and dying without the opportunity of hearing the blessed Gospel! It was little that I could do in such a short time, and with my limited knowledge of the language. But it was a beginning, and surely it was a privilege to bring the good news to them, if only in an imperfect and limited way. They were as kind as could be, and wanted me to stay all winter. Then they wanted me to come back and stay all next winter, and said they would hunt for me, and get me a supply of meat." The whalers, too, were very kind, and entertained him right hospitably, and when he left, after a stay of about a fortnight, laded him with such things as were necessary for the journey.

The cold weather was now setting in, and the days were becoming so short that it was necessary to return without further delay. Already the sun peeped above the horizon for only a very short time; and after leaving the ships they did not see it at all for several days until they got farther south. The journey again occupied fourteen days, and was even more trying. Provisions again failed, the wolverines having destroyed two out of the four *caches* which they made on the outward journey, and for a time they had to live on "tea and sweeties" (sweet biscuits?). They slept sometimes in snow-houses, sometimes in snow drifts, or wherever they could find shelter from the biting wind. Along the coast they found driftwood under the snow wherewith to make fires, but sometimes they had only ice-coated willows, and once they had no fire at all, and had to boil their kettle over a candle! And this in intensely cold weather! "For days at a time the thermometer stood at 50° to 55° below zero (Fah.)!" No wonder that they made "roaring fires" when they reached the pine woods! No wonder that Mr. Stringer froze his heels! It seems almost a wonder that they should ever care to leave the house again when once they reached home safely, which they did on Dec. 6th.

The above needs no comment from me, and I am sure his appeal for an assistant will come with peculiar force after reading such an encouraging account of his labors.

"During the past year," he says, "I have realized that one man cannot do the work. The spring and summer are the best times for visiting the Eskimos on the coast; in fact about the only times that satisfactory work can be done. There are three or more places hundreds of miles apart that should be visited at the same time of the year, and how can one man do it unless he have wings? Influences are bearing in from different quarters that will make the work far more difficult in years to come. If a foothold is not gained now many opportunities of good will be lost forever. I am persuaded that it is now or never. What is to be done? Where is the man? Where are the means? The harvest is ripe, and I have faith that another laborer will be sent forth in God's good time, and surely that time is now. An unordained man would do just as well for the present if he be the right sort of stuff, and possess patience and tact. I fully believe that a few years will see the salvation or the ruin of the Eskimos."

He says much more to the same effect for which there is not space in this letter. I earnestly commend this work to the consideration of God's people, His laborers, and His stewards.

Asking your prayers for my co-workers and myself, and with kindest regards for you all,

I am, very faithfully and sincerely yours,
W. D. Reeve, D. D.
Bishop of Mackenzie River.

New York City

The will of the late James Renwick, of Grace church, provided that his fine collection of 75 paintings should go to the Metropolitan Museum of Art.

The church of the Holy Communion, the Rev. Dr. Mottet, rector, has just sent a special offering of $200 to the New York *Tribune* Fresh Air Fund, for sending poor children temporarily from the heated city to country homes.

The Domestic and Foreign Missionary Society has recently received a legacy of the entire estate of Mrs. Maria J. Hooker, for 12 scholarships in the Memorial Orphanage and Church school in the city of Mexico. The estate is estimated to be worth $1,000.

At the church of the Heavenly Rest, the last services were held on Sunday, July 28th, previous to closing the church for alterations, already described in the columns of The Living Church. The preacher was the Rev. J. M. Page. Until August 24th, when the church will be reopened, services will be conducted at the parish chapel in E. 47th st.

The will of the Rev. Dr. Arthur Brooks, late rector of the church of the Incarnation, who died at sea, July 10th, on the steamship "Fulda," while on her way to New York, was filed for probate in the office of the Surrogate, Thursday, July 25th. The will was executed July 17, 1889, and directs that after the payment of his funeral expenses, all of his estate shall go to his widow. She has placed the value of his personal property at $20,000.

St. Luke's Hospital has just received a bequest of $20,000 from the estate of the late Percy R. Pyne. A provision for $40,000 for poor consumptive sewing women has also been left by the will of the late Rufus Waterhouse, of this city, to go into effect on the death of several direct heirs; and the residue of his estate, equal to about $150,000, is also to go to the hospital for the care of consumptive patients.

On Sunday, July 29th, Col. Henry H. Hadley, the superintendent of St. Bartholomew's Rescue mission, celebrated at St. Bartholomew's parish house, the 9th anniversary of his entrance upon the rescue work. During the past half dozen years 35,000 drunkards have through his instrumentality, been brought to resolve reform; and there has been raised and expended on the mission more than $100,000.

On Wednesday, July 31st, the edifice of the church of the Holy Nativity was sold at sheriff's sale, to Mr. F. H. Hastings, for $2,500, a nominal price. The edifice is of brick and stone, and has been encumbered with two mortgages, one of $25,000, and the other of $5,000. Mr. Hastings built the organ at a cost of $3,000, and brought suit to have the property sold, which has ended in his becoming possessor, the mortgages however still being encumbrances. The parish has for some time been in financial difficulties.

The will of Phoebe Pearsall, of this city, was filed for probate in the office of the Surrogate, Wednesday, August 1st. There is no mention of the value of the estate, which, however, is said to be large. The city home of the testatrix together with its contents and her pew in St. Bartholomew's church, are bequeathed to her niece; and $10,000 to the Rev. Dr. Samuel Cook, former rector of that church, for his heirs. A bequest of $5 000 is made to Phoebe Remsen in trust, and upon her death it is to go to St. Philip's parish house, in this city. The following institutions each receive the sum of $5,000: St. Luke's Hospital, St. Luke's Home for Indigent Christian Females, the Church Orphans' Home and Asylum, the Church Missionary Society of the City and Port of New York, the New York Bible and Common Prayer Book Society, the New York City Mission Society of the Church, the Society for the Relief of the Destitute Blind, of New York; the Northern Dispensary, the Domestic and Foreign Missionary Society, one half of this bequest to go to foreign, and the other half to the domestic missions of the Church. The will was executed Feb. 15, 1884.

The 43rd annual report of the Orphans' Home and Asylum of the Church, in this city, indicates the number of inmates in the asylum as 105. During the year 27 have been returned to their parents and guardians, and 5 have been placed in situations. The schools are well organized, and show successful progress. Very kindly co operation has been extended by the parish societies of St. Thomas', St. George's, and Grace churches, and the church of the Holy Communion, and also by the House of Industry, in the making of clothing for the children. The summer home, at Woodsburgh, L. I., was completed in June of last year, and proved a most valuable aid. The building has been most admirably arranged for use, and is bright and cheerful in all its appointments. Mr. Alexander H. Stevens has done much to promote the arrangements and construction of this building. The institution possesses a permanent fund amounting to $51,133.98. The treasurer's report shows a total of $33,936.62 received. The balance on hand at close of year over all expenses was $275,66. Only $274.67 was received in offerings from churches. There is a chapel fund of $2,946 69, and a contingency fund of $2,777.21.

It is announced that Bishop Potter has changed the name of the Cathedral Mission (Old Epiphany House) to the Pro-cathedral. This in no way changes the status of the cathedral chapel, where services have for some time been held on the site of the future cathedral of St. John the Divine. It simply gives additional expression to the Bishop's relation to the mission in Stanton st., for the maintenance of which he has become responsible. One of the duties devolving upon the priest in charge of the mission is that attaching to the editorship of a little paper published there every month, which tells of such happenings in the work among the tenements, as may be of interest to the congregation This paper was started six months ago, and was called *The Cathedral Mission Record*. Since Bishop Potter has taken up his temporary residence at the mission, however, he has added the duties of this small paper to the others which he is performing for the priest in charge, the Rev. Francis R. Bateman. The August issue appeared Thursday, August 1st, bearing a new heading, *Pro-cathedral Record*. The fresh air work of the mission commenced June 26th, the first excursion going to St. George's Cottage, Rockaway Beach. Since then there have been two excursions for kindergarten children and their mothers. Other work has been done through the *Tribune* Fresh Air Fund. Some little girls have been invited by families where they were sent last summer, to come again this year for two weeks. Eight have been sent out to these families.

The medical and gynæcological departments of the clinic of St Bartholomew's parish report for the last year 2,023 new cases treated. The total number of visits of both new and old patients was 3,022. It has been necessary to increase the working medical staff as well as the number of hours devoted to clinical work. It has been the general opinion of those connected with the medical staff, that perhaps no more destitute patients can be found in the city than those who visit this clinic. No one is excluded on account of creed or condition. It has been the desire to charge for medicines the very lowest amount that will cover their cost, and in those cases where the patient was destitute, no charge was made at all. The surgical department of the clinic has treated 6,023 cases; 2,000 of these have been new cases. The number of treatments required by each case has been about three. All surgical supplies have been purchased by the chief surgeon in quantity, and the cost per patient has been only five cents. An important feature of the work has been the instruction (in sections of four or five) of about 50 students from the medical department of Columbia College. It has thus been possible to obtain as assistants for the manual work the best men in the college. The usefulness of the work is much circumscribed for the want of hospital accommodations for serious cases. During the year about 100 such cases have been sent away, and in some instances great hardship has resulted from failure on the part of the patient to promptly obtain admission to a hospital. The night dispensary for diseases of the eye, ear, nose, and throat, is a most successful auxiliary of St. Bartholomew's. This night clinic established by the Rev. Dr. Greer, meets a long-felt want in the city, and the effort has borne fruit beyond the most sanguine hopes. The work has grown so rapidly that with the assistance of 10 physicians, it is barely able to treat the great number of suffering people who nightly claim sympathetic aid. During the past year 18 000 old and new patients were treated, and over 1,000 operations were performed. No case was refused save only such as from their contagious character rendered them dangerous to other patients. These the health authorities require shall be treated in a specific manner, allowing no option in the matter. St. Bartholomew's also has an out-patient department, which cared for 330 patients last year, by visits of a physician at their homes. The larger number of cases in this department are those of children.

The 30th annual report of the Sheltering Arms Nursery shows 78 boys and 87 girls, or a total of 165, in the institution at the beginning of the year. During the year 90 were admitted, and 93 discharged, leaving as the number in the home at close of the year, 75 boys and 87 girls, in all 162, a crowded house, as the limit of capacity is 160 at a time. Two physicians have given regular attendance at the nursery without compensation. Industrial training in the house and in the carpenter shop receives special attention during the summer season. A Friday sewing school has been successfully conducted by kind friends from the church of the Holy Trinity, Harlem. Further help has been given by St. Mary's chapter of the Daughters of the King, from St. Agnes' chapel, of Trinity parish. Saturday instructions on temperance and kindred subjects have been given by Miss Julia Coleman. Lectures have also been kindly given on first aid to the injured by Dr. Martha C. Holmes. On Sunday mornings the children have had their own special service at St. Mary's church, and afternoons have been devoted to Sunday school instruction given by ladies of the church of the Holy Trinity, Harlem, and St. Michael's church. Through the ladies' association of the nursery, free beds have been supported by the children of several parishes. During the year new beds were undertaken by Grace church, St. Agnes' chapel, Trinity chapel, and the Children's Memorial Guild of St. Michael's church. The last association was formed for the special purpose of supporting a bed in memory of the late Ven. Archdeacon Peters, D. D. The purchase of two lots at the corner of Broadway and Lawrence st., adjoining the Furness cottage, has closed the gap which existed at that place in the map of the Sheltering Arms property. The possession of this corner protects from undesirable neighbors and from interference with air and light; and until the ground is wanted for purposes of the nursery, it will produce a revenue from the rent of buildings existing upon it. After consideration it has been decided by the managers to discontinue for the present the work at Mt. Minturn. The Children's Fold and the Shepherd's Fold are now occupying the place with encouraging success. The income of the Sheltering Arms is insufficient for its great work. Ample edifices are possessed, but there is too little money for running expenses. An effort is making, which has already been noted in the columns of The Living Church, to raise a fund of $50,000 or more for endowment, as a memorial of the founder of the institution, the late Archdeacon Peters. The memorial is singularly appropriate, for when Dr. Peters created the Sheltering Arms he first established it in his own dwelling house, which he gave rent free, moving his family out of a comfortable home in order to make room for poor children to whom no other institution opened its doors. The report of the treasurer of the general fund shows the total of revenue to be $81,523 93, all of which was expended. The

Little May Memorial Fund had expenses of $2,622 49, and closed the year with balance in hand of $767 85.

St. Mary's Free Hospital for children closed its first quarter of a century of existence in much anxiety. During the year of its latest report, the building on the west of the old edifice was completed, partly furnished and made ready for occupancy. This new building is fire-proof, finished in oak, with tiled floors in wards, halls, ward dining rooms, and bath rooms. By this addition the hospital is increased in capacity to over 100 beds. The cost of the new edifice has been $100,000, being the amount given, as already announced in the columns of THE LIVING CHURCH, by Miss Mary Cooke. The construction of the building, and the adaptation of the old one to it, necessitated many changes in the latter, which were not foreseen nor provided for, and, as no work other than necessary repairs has been done in the old structure since it was erected in 1880, much was found requisite. These changes involved an additional expense of $10,000. A new dispensary and mortuary chapel were built on two lots on 9th ave., which buildings were also fire-proof. These are the gift of Miss Grace Wilkes, and have cost $40,000. The dispensary is growing in usefulness, the number of patients constantly increasing. A Sister is in attendance, who also visits sick children at their homes. For funds to furnish the new wards and quiet rooms, the Sisters are indebted to Mrs. John W. Minturn and the members of St. Christopher's Guild. The summer home at Rockaway Beach has a daily average attendance of 70 children, and as there is constant change an outing is given to a large number of little ones. Notwithstanding the many appeals made in its behalf for money for its current expenses and for an endowment fund, the support has been inadequate. The endowment fund now amounts to only $7,000. The hospital property is now valued at more than $300,000, and there is a debt, mainly due to the purchase of the lots on which the new buildings stand. The Sisters were forced to purchase without waiting, as the land was in the market, and would probably be encumbered with large buildings which would deprive the hospital of light and air essential for the well-being of its inmates. During the past year a bed has been endowed by Mr. James H. Jones, one by Mrs. Auchmuty, in memory of her husband, Richard Tylden Auchmuty, and one by bequest of $4,000 from Miss Julia H. Meyer. This bequest was supplemented by the gifts of $250 from each of four members of Miss Meyer's family. The general endowment also received $1,386 61 from the estate of Miss M. Louise Comstock. The Sisters ask money for general yearly expenses, for the endowment and contingent funds, and for endowment of the country home. There were 50 patients in the hospital at the beginning of the year, and 382 were subsequently admitted, making in all 432. Of these, 266 were discharged cured, 32 relieved, and 6 not improved; 18 were not treated, and 21 died, leaving in the hospital, at close of the year, 89. The new patients treated in the out-patient department numbered 2,849; the whole number of visits, 5,722. Sister Catharine, as treasurer, reported balance in hand at opening of year, $170.03. Total receipts, $25 911 18, leaving a balance in treasury of $249.01, after paying expenses. St. Mary's and St. Christopher's guilds have been a most efficient aid to the good Sisters. The Noyes Memorial Home, at Peekskill, which is a branch of St. Mary's Hospital, reports its expenses covered, with a balance remaining of $470.56. The home has been repaired and enlarged and is now capable of receiving 20 children. A gift has been received from Mr. Anthony Dey, of $3,000, to endow a bed in memory of his wife, Mary B. Humphreys Dey.

Philadelphia

A low pressure steam-heating plant is being placed in the Church House at 12th and Walnut sts. The exterior of this building was completed several weeks ago, with the exception of the statuary, for which ornamental niches have been provided.

The Rev. Henry S. Fisher, assistant at St. Luke's church, Germantown, will remain there until after the second week in September, when he will proceed to Buffalo, N. Y., to assume the rectorship of St. Andrew's church in that city.

The Rev. Chas. Henry Arndt, associate rector of Christ church, Germantown, has accepted a call for one year to the American church of the Holy Spirit, in Nice, France. At the unanimous request of the vestry of Christ church, Mr. Arndt has withdrawn his resignation, and accepted a year's leave of absence.

As the corporation of the church of the Epiphany was unable to secure the consent of Holy Trinity parish to locating their proposed new edifice on the site of the Tabernacle Baptist church, the vestry of the Epiphany have decided to purchase the Ninth Presbyterian house of worship at 16th and Sansom sts.

The memorial church of the Holy Comforter, the Rev. Stewart Stone, rector, is a free church at all services, and observes five of the six points of Catholic ritual. The report, as made to the Bishop for the year ending April 30, 1895, shows: Baptisms (including 4 adults), 72; confirmed, 23; total number of communicants, 470; marriages, 10; burials, 42. The total receipts from all sources were $6,-802 41; expenditures, $6,646 32. On the first Sunday in Advent, 1894, the Rev. W. W. Rutherford succeeded the Rev. Leighton Hoskins as assistant minister, and rooms have been fitted up for him in the parish house. The value of the parish, real and personal, is placed at $70,000; and the endowment fund is $76,000.

The local council of the Brotherhood of St. Andrew has accepted the invitation of the Rev. H. S. Getz, rector of the church of the Holy Apostles, to hold its next annual meeting in that church. The programme is as follows: St. Andrew's Day—2 P. M., business meeting, including elections, etc.; 6 P. M., supper; 8 P. M., conference, with addresses; 1st Sunday in Advent (Dec. 1st), 8 or 8:30 A.M., corporate Communion and annual sermon by the Rt. Rev. Dr. Coleman; 3 P. M., Evensong and sermon by the Rt. Rev. Dr. Peterkin, following which a short after meeting will be held, with 5 minute addresses. Arrangements have been made for the usual series of special services at the same church, under the auspices of the parish chapter of the Brotherhood during the coming autumn and winter.

On May 1st last, the City Mission completed its 25 years of existence, and celebrated its silver anniversary. The report for the year ending April 30, 1895, shows a great amount of work done under the superintendence of the Rev. H. L. Duhring In 82 different institutions of the city and suburbs, there were 2,135 services held; Baptisms, 147; burials, 92; total of visits by the several missionaries, clerical and lay (including 1,200 by the superintendent), 20,127; preaching and choir services aided and conducted by the Brotherhood of St. Andrew, 170. There were 127 patients admitted to the House of Mercy and the Home for Consumptives; besides these, 48 consumptives and others received weekly aid at their own homes. For the 20 years' work in the care of consumptive patients, up to April 10, 1895, there have been 2,134 persons cared for in the homes or among their kindred. The total number of meals distributed from the 6 Sick Diet Kitchens during the past year is given as 97,111. Total receipts were $54 733 28; payments, $525,365.99.

Diocesan News

Newark

Thomas Alfred Starkey, D. D., Bishop

PATERSON.—The vestry of St. Paul's church have elected to the rectorship the Rev. David Stuart Hamilton, of Columbia, Pa., in succession to the Rev. Thomas White Nickerson, Jr. who resigned sometime ago to accept the rectorship of the church of the Messiah, in the Back Bay district of Boston. Mr. Hamilton has accepted the election.

NEWARK.—The Hospital of St. Barnabas has recently received a legacy of $3 000 by will of the late Samuel Schoch, of this city. The same will left bequests of $250 each to the Home for Cripple Children and the New Jersey Society for the Prevention of Cruelty to Animals. On the death of direct heirs, one-third of the estate will be divided between the Society for the Increase of the Ministry and the Fund for Aged and Infirm Clergymen of the Church in the diocese of Newark.

EAST ORANGE.—A fine new church is to be built in the course of the fall and winter for St. Paul's parish. Ground has been recently purchased, and designs have been drawn by Mr. Wm. Halsey Wood, of New York. The plans include not only a church but a parish house as well. The style of the church will be 14th century Gothic and it will be built of Pompton granite, laid in irregular rockfaced ashlar. The walls are to be massive, two feet in thickness, and carried up 16 feet to the eave line, from which the shingle-peaked roof springs. Double-fold entrance doors are in the main front, and above this the main gable rises, the side walls being corbelled out for the heavy cornice. The main gable is to be in half timbered work, arranged in Gothic panels or wall tracery. In the centre of the gable is to be a fine cross-mullioned window with Gothic tracery in the corner segments. A novelty in the interior is that there will be no plaster, the inside walls being of the same stone as the outside, with tooled surface. Another special feature is that there will be a heavy rood beam above the entrance of the choir, the expectation being that in the future an ornamental grille will be put on each side. The altar will be of polished Pompton granite, and the roof will be of open timber work. The main church will be 39 by 85 feet in size. The parish building will be 31 by 64 feet in size, and will contain, in addition to the Sunday school room, a rector's study, and in the basement, provision for kitchen and accessories. The plans contemplate a fine, square, embattled tower at the front corner of the church, which will be erected in the future. This tower will be 80 feet high, with octagonal turrets at each of the four corners, rising from a low vestibule in front. Ground for the new church was broken last week, and it is hoped that the building will be ready for use by Easter, 1896. The success of the scheme for building is largely due to the energy and perseverance of the rector, the Rev. John W. Williams, who has a united congregation, has introduced a number of reforms in the services, and stimulated a healthy growth in the parish.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A new mission has been organized under the auspices of St. Barnabas' church, the Rev. Thos. S. Cartwright, rector. It takes the place of St. David's mission, which has become extinct. The same building which was used for that enterprise has been taken and thoroughly repaired and renovated, and a Sunday school and services have been started. The interest which has been manifested by the neighboring population gives encouragement for a successful issue to the undertaking. The rector has other mission efforts in mind in which he will have the aid of the chapter of St. Andrew's Brotherhood belonging to St. Barnabas' parish.

The girls of the St. Agnes' Guild connected with St. Andrew's church recently added $30 to the building fund by a rose fair, which was pleasantly varied by music, singing, and elocutionary readings. The rector, the Rev. W. N. Ackley, has lately organized a Boys' Naval Brigade, which has enlisted a large number of the boys and young men of the parish. They enter into it with much enthusiasm, and will undoubtedly be benefited by its drill and discipline.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The old church at Harper's Ferry is to be sold and a new one erected in a more convenient locality. The old one, St. John's, is so high up on the hill as to be difficult of access.

The Rev. Luther W. Dogget has taken charge of Christ church, Fairmont, and the adjacent missions. A vested choir is shortly to be instituted in Christ church.

From the journal of the council of 1895, we take the following summary of statistics: Bishop, 1; other clergy, 27; Baptisms, 361; Confirmations, 286; marriages, 93; burials, 163; number of families, 2,520; persons, 7,011; communicants, 3,710; churches and chapels, 93; missions, 25; Sunday school teachers, 411; scholars, 3,436; value of church property, $412,945; debt on church property, $28,077 82; contributions—parochial, $51,936.29, diocesan, $9,575 75, foreign, $2,769 49; total, $64,281.53.

Maryland

William Paret, D.D., LL.D., Bishop

The will of Ann Claggett was filed in the office of the register of wills for Frederick Co. recently, and among numerous other bequests she leaves the following to the Church; viz.: To the convention of the diocese of Maryland, $3,000 ($1,000 each in the names of Mary Claggett, Elizabeth R. Strode, and herself) for St. Mark's parish, Frederick Co., Md. She also gives to the vestry of St. Mark's church the sum of $4,000 to build a new church on the site of the old one; also the sum of $400 for current expenses of St. Mark's church, and $1,000 for keeping in repair the graves of her family.

The will of Laura E. Gray was filed in the office of the register of wills for Frederick Co. on the 31st of July, 1895, and among numerous bequests leaves the following for Church purposes: $3,000 for the use of St. Mark's church, Frederick Co., Md., the interest to go towards paying the rector's salary; $2 000 for a permanent fence around the grave-yard of St. Mark's; $1,000 for keeping graves of Claggett and Martin families in order; $500 to diocesan, $500 to foreign missions, and $500 for the widows and orphans of deceased clergymen of the diocese of Maryland; $500 for the current expenses of St. Mark's church.

Both of the above named are direct descendants of Bishop Claggett, late Bishop of Maryland. The value of both estates is about $200,000.

BALTIMORE.—The Rev. Dana A. Davenport, son of the Rev. Willard G. Davenport, of Anacostia, D. C., and a student in the Bishop's theological class, has been missing since July 5th. After the closing of the theological class for the summer he went to Owing's Mills, where he was assistant to the Rev. Hobart Smith as lay-reader. It is supposed that his mind had become deranged through deep study, and that he is not able to give an account of himself. A descriptive circular has been sent over Maryland and Virginia in the hope of finding him.

The funeral of the Rev. Beverly W. Daugherty, aged 58 years, who died July 27th, at Winston, N. C., after a lingering illness, took place Monday, July 29th, from the home of his son, Mr. Wm. Daugherty, in this city. The Rev. Fred'k. W. Clampett, of St. Peter's church, conducted the services. The burial was in Mt. Olivet Cemetery. Mr. Daugherty was a native of Baltimore. For several years he was a Methodist minister on the Hereford and Harford circuits, Maryland. Later he joined the Church of our faith, and for the past nine years had been rector of Christ church, Huron, Ohio. He was a brother of the late Rev. Thomas Daugherty.

The Rev. Martin Damer, of Macon, Ga., formerly of Bal-

timore, is filling the pulpit of Henshaw Memorial church in the absence of the rector, the Rev. Wm. H. Milton.

WASHINGTON, D. C.—A mass meeting of St. Andrew's Brotherhood was held recently in the parish hall of Trinity church, Mr. P. B. Pierce presiding. About 23 chapters were represented. Addresses were made by the Rev. Messrs. John H. Elliott, S. T. D., Gilbert F. Williams, Charles F. Sontag, A. M. Hilliker, Walter Mitchell, and Alex. M. Rich; Messrs. John F. Paret, Childs, Webster, and others. Papers were read by Mr. W. T. Page and others.

The Churchman's League of the District of Columbia has in view a series of lectures to be delivered next fall and winter by distinguished bishops and clergymen, on the following subjects: "The Church and the Nation," "The Church and Rome," "The Church and Socialism," and others.

GEORGETOWN, D. C.—The corner-stone of the new rectory for Grace church, the Rev. R. O. Bourne, rector, was laid Wednesday, July 31st. The ceremony took place at 6:30 P M., and was conducted by the Rev. John H. Elliott, S. T. D., assisted by the rector, the Rev. R. O. Bourne, and the Rev. J. W. McKee. Dr. Elliott also made an address. The new structure is to stand on the grounds of the church. It will be two stories high, with stone base and brick upper portion, and will cost about $3,500.

ST. MARGARET'S —Work on the new church will be begun in the near future. The building will be 30 by 46 feet, with a seating capacity of about 200. On one side will be a vestry room, and on the other side of the chancel a library and organ, and place for choristers. The church will have a tower and belfry about 56 feet high. The furniture has been removed preparatory to tearing down the old building. The Rev. B. T. Turner is rector of the church.

HAGERSTOWN.—Mr. Henry Onderdonk, head master of the College of St. James, near here, is very ill.

WESTMINSTER —Brothers Paul and Bernard, of the Order of the Holy Cross, were received as novices in the chapel of the Holy Cross, July 25th, the Father Superior, the Rev. Henry R. Sargent, conducting the services.

Pennsylvania

Ozi W Whittaker, D.D., Bishop

In the four counties which adjoin the city of Philadelphia, and with the latter comprise the diocese, there are 46 parishes in union with the convention, and 9 not admitted. Among the former are 14 chapels, one guild house, and a mission room in a mill. There are also 24 parish and school buildings; 33 rectories; 2 sexton's houses; 26 cemeteries.

ROCKLEDGE.—On Thursday afternoon and evening, 18th ult., the guild of the new church of the Holy Nativity, the guild of St. Agnes, the parish chapter of the Brotherhood of St. Andrew, and the Choir Guild, met at the residence of the Rev. T. Wm. Davidson, and presented Mr. Davidson, for the lecturn of the church, an English quarto Bible, and for his personal use a fine cassock.

WEST CHESTER.—The generous donors of the necessary amount of money (about $8,000) to erect an annex to the Chester Country hospital have just been announced as the Rev. Wm L Bull and his mother, Mrs. Sarah Bull, residing at Whitford, in the great Chester valley. This wing will be a memorial of the sister and daughter of the donors, who died about a year ago, and who was an active worker in behalf of the hospital It is to be known as the Annie Bull Memorial. It will be of brick with stone trimmings, and besides a sun parlor, nurses' rooms and offices, two wards to accommodate 18 beds will be supplied. It will be one and a half stories high, and it is the intention of the managers to erect a similar wing on the opposite side as soon as the necessary funds are provided.

Southern Ohio

Boyd Vincent, D.D., Bishop

A most excellent work is being done among the poor at Fair View Heights, situated on one of the hills overlooking Cincinnati. Mrs. Emma B. Drant, a deaconess, gives her whole time to the work. A kindergarten has been started, under a competent teacher, with an enrollment of some 50 scholars. Free baths have been established, accommodating 70 bathers a day. Each person is expected to furnish their own soap and towel. The city supplies the water free. A reading-room has been opened, and is in charge of the local assembly of the Brotherhood of St. Andrew of Cincinnati. In the fall a cooking school will be started. Already a number have signified their wish to attend. Every Sunday evening the Rev. James H. Young, of Wyoming, holds evening service and preaches, using a magic lantern for the purpose of illustration.

KENNEDY HEIGHTS —In a short time the new stone church will be ready for occupancy. The building consists of tower, nave, chancel, and vestry room. It will seat about 200. The cost, without furnishings, will be $2 800.

HILLSBORO.—St. Mary's church has been very much improved in appearance by the work that has been done to the interior. The walls have been re-frescoed, the pews all taken apart and re-modeled, rugs placed in every pew, and a new carpet laid in the aisles. The rector, the Rev. D. C. Wright, one Sunday evening in the month, has a service in German, and the attendance is quite large on the part of those who speak the German language, especially as this is the only religious service in the German language that is held in the city.

MECHANICSBURG.—Archdeacon Edwards lately visited the mission of Our Saviour and succeeded in raising $700, the amount necessary to pay off the indebtedness still remaining on the church. A little over two years ago the archdeacon started the mission, built the church, and now the mission has property free from debt worth $6,000.

COLUMBUS.—During the absence of the rector, the Rev. J. W. Atwood, Trinity church will be closed for the purpose of making some necessary alterations to the interior of the church. The walls will be re-frescoed, and new carpet placed on the floors. Services are being held in the assembly room of Trinity parish house, and are conducted by the Rev. Ernest V. Shayler.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

FARIBAULT.—In our last issue we gave our readers a view of the buildings of Shattuck School for boys. The advantages the school possesses in so healthy a location, 1,000 ft. above the sea level, in a region free from lake winds and malaria, is especially noteworthy, and with the benefit of the military discipline, makes it a desirable place to which to send boys needing such opportunities in connection with their education. This school is one of the institutions planned by Bishop Whipple for the advancement and growth of the Church in his diocese.

South Dakota

Wm. Hobart Hare, D.D., Bishop

An aged priest has passed away, in the death of the Rev. Father Himes, of Elk Point. In our next issue we hope to give our readers a portrait of this venerable man, with a short account of his life.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

Confirmations since the meeting of convention are as follows: St. Stephen's, McKeesport, 25; Barnesboro, 7; Coalport, 2; Sharon, 15; Driftwood, 8.

CITY.—Rectors of the adjoining parishes of the church of the Ascension and Calvary, in the East End, are spending their vacation in the woods during the month of August. In their absence services are maintained at Calvary church by the assistant minister, the Rev. Robert Bell, and at the church of the Ascension by the Rev. Messrs. Bates and Vance, of Wilkinsburg and Blairsville. This year almost all the city parishes have had their churches open during the entire summer season.

DRIFTWOOD—This is a small town and railroad junction in the lumber regions of Cameron Co. The flock of Church people belonging to St. Chrysostom's church is a small one, and enjoys few Church privileges. On Friday, July 26th, the members of the congregation were made happy by a visit from the Bishop, accompanied by the general missionary. Service was read in the Union chapel, after which the Bishop preached and confirmed a class of eight young persons, presented by the Rev. Mr. Barnard. This ingathering of youthful disciples is largely the fruit of the careful and painstaking instruction and labor of one loyal and zealous Churchwoman. It was a great pleasure to the Bishop to admit them into the enjoyment of their full privileges as members of the Holy Catholic Church.

New York

Henry C. Potter, D.D., LL.D., Bishop

FISHKILL.—All remaining debt on the rectory of Trinity church, the Rev. H. A. Ladd, rector, has recently been paid off. The amount was $300.

MIDDLETOWN.—A new organ has just been placed in Grace church, the Rev. D. J. Evans, rector. It is a fine instrument, containing over 1,500 pipes.

ROSENDALE.—At the recent visitation of Bishop Potter, a class of 16 persons was presented at All Saints' church, by the rector, the Rev. Henry Barker.

South Carolina

Ellison Capers, D.D., Bishop

From the journal just out we take the following summary of statistics: Bishop, 1; priests, 48; deacons, 5; candidates for Holy Orders, 7; postulants, 11; ordinations, deacons, 2, priests, 2; confirmed, 456; churches consecrated, 5; parishes, 53; Baptisms, adults, 52, infants, 414, not specified, 122; marriages, 95; burials, 216; communicants, white, 6,215; colored, 1,387; S. S. teachers and officers, 579; S. S scholars, 5,090; contributions, $77,459.05.

Olympia

Wm. Morris Barker, D. D., Bishop

SEATTLE—The fifth anniversary of the rectorship of the Rev. D. C. Garrett at St. Mark's church was observed July 7th, the Rev. Dr. Jefferis, of Tacoma, preaching the sermon. During these five years the number of Baptisms has been 242; Confirmations, 245; marriages, 98; burials, 105; communicants received, 349, total communicants added, 394, net increase over all losses, 309, present number, 503.

The Bishop of Japan, accompanied by Mrs. McKim and their eldest son, Cole, visited Seattle, July 28th, *en route* from Japan to Nashotah. The Bishop preached at St. Mark's morning and evening.

The members of St. Mark's choir are on an outing as grand, perhaps, as any choir ever had. It is a summer camp amid eternal snow, on Mt. Rainier. The party walked 50 miles to reach the base of the mountain, passing through the thick woods of the Pacific forest reserve. The boys will coast down the snow fields, explore the glaciers, and the oldest boys will, under the guidance of a veteran mountain climber, attempt to reach the summit (14,444 feet) and sleep in the crater which is "heated by steam." The rector will join the party at "Camp of the Clouds" and hold service Aug. 11th, above the snow line.

Easton

Wm Forbes Adams, D. C. L., Bishop

A window in memory of the late Richard C. Hollyday has been erected in Trinity cathedral, Easton, by his daughter, Mrs. W. P. Semple. It represents St. Paul preaching on Mars Hill, and is a beautiful example of the stained glass artists' work; strong and, at the same, time harmonious in coloring. It forms one of a series of seven representing the Church Catholic in its history and world-wide scope. Under the window is a brass plate bearing the following inscription;

In loving memory of my father, Richard Carmichael Hollyday, of Ratcliffe Manor, Talbot Co., Md. Born Oct 1, 1810. Died Jan. 18, 1885.

The window was executed in the studio of R. Geissler, of New York.

Sermon on Malt

Mr. Dodd was a minister, who lived, many years ago, a few miles from Cambridge; and having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is sharper than ten thousand witnesses, being that monitor) were very much offended, and thought he made reflection on them. Some little time after Mr. Dodd was walking towards Cambridge, and met some of the gownsmen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up they accosted him with, "Your servant, sir." He replied, "Your servant, gentlemen." They asked him if he had not been very much against drunkenness of late. He answered in the affirmative. They then told him they had a favor to beg of him, and it was that he would preach a sermon to them there from the text they should choose. He argued that it was an imposition, for a man ought to have consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the roadside), from the word "malt." He then began: "Beloved, let me crave your attention. I am a little man, given but short notice to preach a short sermon, from a short text, to a thin congregation, in an unworthy pulpit. Beloved, my text is 'Malt.' I cannot divide it into sentences, there being none; nor into words, there being but one. I must, therefore of necessity divide it into letters, which I find in my text to be these, M-a-l-t.

"M is Moral; A is Allegorical; L is Liberal; T is Theological. The Moral is to teach you rustics good manners; therefore, M, my Masters; A, All of you; L, Leave off; T, Tippling. The Allegorical is when one thing is spoken of, and another meant. The thing spoken of is malt; the thing meant is spirit of malt, which you rustics make; M, your Meat; A, your Apparel; L, your Liberty; and T, your Trust. The Liberal is according to the letters, M, Much; A, Ale; L, Little; T, Trust. The Theological is according to the effects it works; in some, M, Murder; in others, A, Adultery; in all, L, Looseness of life; and in many, T, Treachery. I shall conclude the subject, first, by way of exhortation: M, my Masters, A, All of you; L, Listen; T, to my Text. Second, by way of caution: M, my Masters; A, All of you; L, Look for; T, the Truth. Third, by way of communicating the truth, which is this: A drunkard is the annoyance of modesty; the spoiler of civility; the destruction of reason; the robber's agent; the alehouses' benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbors' scoff; a walking swill-bowl; the picture of a beast; the monster of a man."—*Penny Magazine, 1832.*

The Living Church

Chicago, August 10, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

We observed in *The Church Standard* of recent date a note of alarm on the subject of some supposed "movement" of a threatening character on the part of the Church in the West as against the Church in the East. The nature of this movement seems somewhat obscure, *The Standard* is only able to conjecture what it may be. Nevertheless, our esteemed contemporary takes the matter very seriously and devotes a large amount of space to showing the unwisdom of any such sectional action. The Living Church is in a position to know what is "in the air" at the West, and no breath has blown to us the faintest rumor of any belligerent feeling among Churchmen in the West toward the Church in the East. We are satisfied that all such reports are entirely without foundation. It would indeed be an ill-chosen time to foment sectional divisions when the united efforts of all sound Churchmen East and West will be required to meet exigencies which threaten the very foundations of the Faith itself.

The Religious Press on the "League of Catholic Unity"

It is interesting to observe the comments of the religious press upon the recently published programme of "The League of Catholic Unity." We have already seen that the judgment of *The Independent* is decidedly adverse. The requirement that the ministry of the various denominations shall be "completed" by Episcopal laying on of hands, appears to our contemporary to carry the necessary implication that such ministry is lacking in validity at present. It also carries the admission of the necessity of an Apostolic Succession.

The Christian Work agrees with *The Independent*. It says that if ministers of the Congregational, Presbyterian, Baptist, and other denominations, must accept re-ordination at Episcopal hands, the matter is ended on the instant: "There never can be, there never will be, union on the basis of self-stultification and an ignoring of the past." It demands "full recognition" of all other orders and the repeal of everything in the Episcopal Constitution and Canons which is inconsistent with such recognition. "Then," it says, "our friends of the League of Catholic Unity have a basis to work upon; without this they are simply beating the air." The bishops must now be called upon to give a precise definition of the phrase, "Historic Episcopate." The vagueness which hangs about that expression is a lion in the way. *The Christian Work* rightly insists that "thorough, intelligent discussion is only possible under a proper definition of terms; great issues are never determined by appeal to obscurity and vagueness."

We have often, heretofore, shown the thoroughly illogical character of the position assumed by some among ourselves. While they declare that we must stand ready, for the sake of unity, to give up everything that is not essential, and at the same time admit more or less explicitly that episcopacy is not essential, they nevertheless insist that episcopacy must be accepted as a basis of corporate unity. This is a position which cannot be maintained. It is a position which is certain to be rejected by most of the best and most earnest men of every denomination. We may be permitted to remind our contemporary, however, that the bishops, at least the larger number, all, in fact, who expressed themselves on this subject in *The Independent* last year, cannot be charged with vagueness or obscurity. The letters published at that time left very little doubt in most minds as to what is to be understood by the phrase, "Historic Episcopacy." Those letters, nearly all of them, either directly express or necessarily imply that definition of episcopacy which, in the opinion of the representative papers before us, cannot be accepted by the Protestant churches without "self-stultification."

But these influential papers do not stand alone. *The Outlook* also says, that "the method of the Lambeth articles" (meaning the declaration on unity first set forth at Chicago and afterwards at Lambeth) "has been very thoroughly tried and it has not secured, has not even promoted, unity." This paper goes on to say, very much as we should do ourselves, that "we must go back to the time before disunion began." "We cannot secure unity by binding the branches of the tree together; we must find it in a common stock and a common root." *The Outlook's* own panacea is embodied in the phrase, "loyalty to Christ." This, at first sight, seems promising, but it is immediately explained that the Christ to whom we are to be loyal is Christ as He was revealed "before a bishop had been appointed or a Gospel had been written, or a creed formulated, or Christ had commanded His disciples to baptize, or had sat with them at the Last Supper." When we consider that this is also to contemplate Christ before the great Atoning Sacrifice and before His Resurrection, we begin to perceive how exceedingly vague and nebulous the idea of "loyalty to Christ" is as viewed by *The Outlook*. We also, with heart and soul, believe that loyalty to Christ is the one essential thing. But to say loyalty to Christ, without Gospels, Creed, Sacraments, or ministry, is to beg the question at issue. The question is, are not these things bound up with loyalty to Him? It is then our diverse answers to the question, what constitutes this loyalty, which obstruct the path to unity and we suppose will continue to obstruct it.

The Lutheran World agrees with the papers already quoted. To admit the claims of episcopacy on any terms is regarded as impossible. "So long as our episcopal brethren insist upon their ideas of the alleged 'Historic Episcopate,' as they seem determined to do, the proposed unity is going to be delayed." *The World* considers that other churches have a right to demand from the Episcopal Church "some sort of *ecclesiastical* recognition for the validity of their organization and ministry."

We find a number of editorial utterances quoted in the columns of *Public Opinion*. The Providence *Journal* says:

> Church unity has been discussed so long without any practical result that the prospect of its final accomplishment cannot be said to be very alluring. Unity implies consolidation on an ecclesiastical or doctrinal basis, and the effort to secure it in that way would, as Dr. Greer has recently said, bring differences of opinion into sharper contrast and prevent the very consummation desired. The new League of Catholic Unity has certainly contrived to give the discussion a more practical turn than usual. Following the appeal of the Pope to the Church of England, it is especially noteworthy. In fact, it suggests quite as great a concession on the part of the Protestant bodies to the Episcopal Church as the Pope suggests on the part of that Church to the Roman Church. Its position is that the Protestant sects must come to it, because it cannot go to them.

"Unification of Christendom," says the Chicago *Journal*, "is a pretty subject, but that is about all that can be said in its favor. The notion of Church unity is impractical because it is unnatural. The old, bitter enmity between denominations has died out, and that is all the Church unity that is possible or desirable."

The Mid-Continent (Presbyterian) says:

> And so the "Historic Episcopate" is again to be pressed upon us as the *sine qua non* to what the League calls Catholic unity, but which the bishops call Church unity—a ground here for a distinction which the League has failed to recognize. Suppose we put the "Historic Episcopate" alongside that principle of Church government which recognizes ordination to the ministry as effected by the laying on of the hands of the presbytery instead of by the sole and exclusive digital touch of a bishop who claims to be Primus in a three-fold order of the clergy and embodying the idea of an episcopate based on the figment of an Apostolic Succession. We fear the League's recommendation to compare that basis of unity with the standards of the different churches will not promote the end they have in view.

The New York *Times* thinks the vagueness of this Declaration is one of its attractions. "The league apparently furnishes a starting point for a broader movement among Protestant Christians than has heretofore been entertained. It seems to leave the way open for complete and comprehensive Church unity. Whatever may come of it, the attempt is interesting."

The Catholic Review thus reviews the situation:

> The League has our sympathy and good will. For, in the first place, it is the beginning of hope for reform to recognize the existence of the evils that flow from a divided Christendom; in the second place, it is good to desire to heal those dissensions; in the third place, if all other differences that separate the Protestant denominations from one another and from the Catholic Church can be thrown overboard and cut adrift, so that all who believe in Christ outside the Church will have advanced towards unity so far as to accept those four principles, then the additional steps needed to press still closer towards the center of unity—the see of Rome—can be easily taken.

On the whole, we do not observe on the part of such papers as seem to have the best claim to represent their several denominations, any special encouragement for our brethren of the League of Catholic Unity. The various denominations to whom these overtures are addressed are evidently not hankering after the "Historic Episcopate." If there had been any feeling that their ministry needed "completing" by the adoption of an episcopate claiming to be "historic," as a fact, without any theory, the Reformed Episcopal Church has stood ready these many years to gratify that desire. That Church would have been glad long ago to offer the terms of the League to all who would accept them. In fact, as we understand it, the Reformed Episcopal Church occupies precisely the position defined in the programme of the League. It is matter of surprise that no names of ministers of that Church appear among the signatures to that document. If the Episcopal Church itself were prepared for unity with other bodies on the basis there expounded, it would be an imperative duty to make its overtures first of all to the Reformed Episcopal Church, and make amends for what, on that showing, must have been the narrow and bigotted position and course of action which gave occasion to the secession of twenty-five years ago.

Five-Minute Talks

BY CLINTON LOCKE

XXIV.

The writer of these papers has received a great many letters about them, and in the letters are often questions. Some of these run like the famous ones of the Middle Ages, "Is the devil married?" "How many angels can stand on the point of a needle," etc. As for such questions I can only do with them as Dante did with the lions he met in hell, not reason about them, but look and pass on. There are other questions, however, which well deserve replies, and this paper will be devoted to answering some of such questions.

First, I am asked: "Why do we bow at the name of Jesus in one place, and not whenever it appears in the service?" The bowing at the name of Jesus is not done in obedience to any law, nor is there any rubric on the subject. It is simply a pious custom. The majority of Churchmen do it only in the Creed, and the reason why they do it there is because that is the most important thing they say in the service, and in it they wish to emphasize their reverence for the Lord and Saviour. Many (among whom I rank) do it also

in the *Gloria in Excelsis*, which is a sort of creed. Many persons also always make a slight reverence wherever the word Jesus occurs, either in the service, or heard in the sermon, or anywhere spoken. I notice now in some churches that some do not make the reverence at the word "Jesus," but at the phrase, "And was made Man." No fault can be found with any of these customs, and each Churchman is at liberty to select the way best suited to his religious feelings. The good old custom of "bowing in the Creed," seems to me the best.

Then I am asked why the altar is dressed in different colors? The use of color in ceremonial is very ancient. You read about the tabernacle or temple worship, and you find gold, scarlet, blue, and white profusely used, and in the New Testament you find all the colors of the precious stones in the description of the New Jerusalem. It was very natural that with the development of church ornamentation and the splendid decoration of the church building, that the altar, the chief point in the church, should not be neglected, and gradually there came to be a system in the use of the colors for it, and the vestments of the priest. A certain symbolism attached itself to the Church colors, just as there does to color in other places. A Roman Irishman cannot endure yellow, nor a Protestant Irishman, green, and the simple display of these colors has often caused riots. In our Church the symbolism of color generally adopted (though there is not a particle of law on the subject, not even a white surplice being prescribed) is white or gold for great joy and festivity; red to commemorate the days of those who shed their blood for Christ, and also, as being the color of fire, to mark the festival of the Holy Spirit; black, generally for funerals and for Good Friday; violet, for seasons of penitence and sorrow; and green, as being the most common color in nature, for ordinary Sundays and occasions. The Church almanacs and newspapers generally give the proper colors. The use of color in the service is rapidly extending, and even those clergymen who object to colored stoles, have no hesitation in appearing with red and blue and green hoods hanging down their backs.

Then I am asked whether it is proper to receive the Communion more than twice a month It is perfectly proper for you to receive the Communion every day, if you are living a holy life and keeping your heart swept and garnished as a temple for the Lord of Glory. When I was a boy, I thought (how could I think otherwise?) that some peculiar sanctity attached to the first Sunday in the month, and that that alone was the proper time to commune, but now the wonderful importance and blessing of the Holy Eucharist is so recognized that everywhere devout people have far greater opportunities for communing than they ever had before. I think all earnest people struggling with sins of the flesh or the spirit should aim at a weekly Communion. Your Church considers you to be in a fit state to receive if you repent of sin, are in charity with all men, and steadfastly purpose to lead a new life. She has laid down no other conditions for confirmed people. It partakes of the nature of superstition to think you are obliged to receive just because you find on going to a service that there is a Celebration. Do not do so unless you earnestly desire it. In that case a short and fervent preparation made in the church will justify your going to the altar.

The next question is: Why are some "High" and some "Low" Churchmen. In all times, in all churches, and in all societies of men, there are different schools of thought. We men cannot possibly think alike on all points, and in our Church these terms High and Low have been the common names of two of these schools of thought. In broad terms, the "High" are those who are very careful to follow the ancient laws of the Church as regards the ministry, the sacraments, the worship, and "Low" are those who consider such things as of minor importance. The terms have nothing to do with the personal piety of any one, and as far as I can see, one school is no more devoted to Christ than the other. There used to be a great deal of acid in the use of these terms when I was young, but it has been greatly diluted now, thank God, by the spirit of fairness, and the conviction that there may be and must be many schools of Churchmen, and that each one has its place and its work. In Ireland and in some parts of Canada, the acid is yet pretty sour, and one or two of our Church papers still roar about such things, but their roaring is that of doves, compared to the ancient sound. If "conservative" be synonymous with "High," then I advise you all to be high not only in your Churchmanship, but in your business, your political, your social relations, in view of the radical views now so prevalent in every department of life.

What We Can Do for Unity

BY THE REV. WILLIAM B. KING

(REPUBLISHED FROM *The Churchman*)

There never was a time when the longing for the reunion of Christendom was so deep or so widespread as it is to-day. It manifests itself at Rome, at Canterbury, at Moscow, and even among our separated brethren of the Protestant faiths. As yet, however, it is a longing and no more. There is but little light upon the way in which it is to be brought about. Our own efforts at present toward that end must be largely negative. That is to say, we must strive for unity by doing our utmost to prevent further disintegration.

This is a work in which the Churchmen of Massachusetts, and especially the Churchmen of Boston, and more especially the Churchmen of Cambridge, can do much; for the most disintegrating influence operating within the Church is just here. We are being told a great deal about the interpretation of old creeds according to "New Truth." There are preachers of leading, to say nothing of light, who seem to have no other gospel. They tell us, till we are a little tired, that belief cannot be a fixed thing, not even in matters of fundamental faith; and that the creeds and doctrines of the ancient Church (if the Church really have creeds and doctrines) had better be taken in any sense or every sense, or no sense at all, as "New Truth" may suggest.

Very likely. But in the name of all that is reasonable, what is this "New Truth," about which a certain school of Churchmen wax so garrulous? Where is it to be found? Who is its prophet? When was it revealed? Did it come in a vision to a professor in some theological school, or was it dug up like the Mormon records of Joseph Smith? Is the seat of "New Truth" in Cambridge or in Boston? Or does it come to us from abroad? Surely it is time we knew something more about it! We are told (an amiable bishop said so in a Cambridge church on a recent Sunday afternoon) that in the light of "New Truth" everything might be changed, and that even the unfathomable mysteries of our Supreme Lord's Incarnation and Resurrection may not be what the Church has taught them to be. Nearly every young deacon ordained in Massachusetts is ready to flout our old-fashioned creeds with his "New Truth." Where does he learn it? What is it when it is learnt?

It claims, as our deacon will proudly tell us, to represent the "Advanced Thought of the Day." So does the "New Woman." So does the Decadent School of Literature. Is it possible that the "New Woman" and the "New Truth" have come together to reform the world and the Church at once? Are future ages to look back upon Professor A. and Bishop B. and Mrs. Sarah Grand as kindred souls and lights in the firmament of heaven? Perhaps; we cannot say. But this we know, that all this talk which one hears incessantly from half a dozen pulpits in Boston and its neighborhood—talk which would represent everything new as truth and everything old as error—tends with certainty to further disintegration and the destruction of what principle of unity is left.

It is talk which upsets an established Faith and puts nothing in its place. It is licentious, in that it defines nothing, unsettles everything, and makes anything permissible. It does the preacher no good, and the average hearer harm; for it sends him away with the feeling that faith is but the fad of the moment, and the Church a poor, mistaken, old body, at the best. It is useless, even if we say no more.

The good people, for whom indulgence in this talk is such a temptation, should learn the wisdom of restraint. If, like the Corinthians, wise Professor A. hath a psalm, and amiable Bishop B. hath a doctrine, and sprightly young deacon C. hath a tongue, which tend to shock, if not to destroy, the faith of some, then let these brethren keep their revelations to themselves. It is true that we shall thus miss their interesting information; but we shall also cease to be disturbed. "New Truth" should learn that, until it has something beneficial to say, silence is golden. Up to date its speech has been scarcely silver. For has it not wrought confusion and bitterness in Massachusetts? Has it not made this diocese a point of suspicion throughout the Church? Has it not injured and put back the cause of unity more than we can estimate? Like Rosa Dartle, we ask only for information. But if it be so, then it rests with the people of the Church, for the sake of unity and peace, to see that this talk do no further harm, and that it neither convince nor convert.—*The Cambridge Churchman.*

Letters to the Editor

"FIRST PRINCIPLES"

To the Editor of The Living Church:

In a recent issue I read a letter from the Rev. Dr. Langdon (who has rendered such valuable service in past years to our Church in her continental congregations), in which he says:

"I am unable to see that there are any such essentially first principles other than those included in the four so-called Chicago-Lambeth Articles of Unity."

I would like to ask my friend two questions:

(1) Does he not consider Confirmation a "first principle," when the inspired author of the Epistle to the Hebrews expressly declares (1: 6) "laying on of hands" to be "a principle of the doctrine of Christ?" (This is one of the proof texts cited for Confirmation.) (2) Is not the denial of Nestorianism, Pelagianism, Origenism, and Eutychianism a "first principle," although these heresies are not explicitly denied in the text of the so-called "Nicene" Creed, since they arose later? It is well to look such questions fairly and squarely in the face. J. ANKETELL.

July 20.

CLINTON LOCKE'S FIVE MINUTE TALKS

To the Editor of The Living Church:

I think certain writers, if what they write is useful, etc., should receive some note or word of encouragement as well as remuneration. And that word of praise and encouragement I give to the above author, although it is but a word from a poor and obscure parish priest.

I have to say that I was not attracted much by his "Talks" at first, but giving them a reading and some thought, I found they were very suggestive material for sermons; and not only so, but good reading as they are to those congregations that have to gather in extremely hot weather and who, therefore, want short sermons, yet sermons that will give food for thought and words of comfort. These "Five-Minute Talks" I have so used myself. They are on topics of every-day discussion, I may say, and on which many want plain, pithy instruction, and these give just that. They meet that need, and every preacher can add, where the theme allows it and occasion calls for it, a local and personally spiritual application thereto. It seems to me their utility can be made permanent by their collection and publication in book form hereafter.

WM. ROSS BROWN, Priest.

Diocese of Montreal.

Opinions of the Press

The Evangelist

CHRISTIAN ENDEAVOR.—"The Endeavor movement, like most of its members, is young in years, and where unto it will grow, who shall predict? It is to be confessed, however, that many a prudent misgiving has been partially answered, and in a way to assure those who have the welfare of our youth much at heart. The danger always is, however, that vigilance will be intermitted; that the show and prestige of a grand parade of forces, of things merely routine and external, will count for too much. They take hold on the imagination unduly. We shall, in a word, do well to keep in mind the actual inexperience of our youth, despite their gathering together in this very remarkable way, which their fathers and mothers, in corresponding years never dreamed of. Their opportunities for good, and also their temptations, are peculiar and obvious. They need to be safeguarded at all points and with special vigilance. Let the Church, whose hope and treasure they are, look well to this her first duty, as indeed she has been doing all along, with happy results. It is a time, however, to renew vigilance and to take nothing for granted by reason of use."

The Churchman

THE CONSTITUTION.—As a bond of union the constitution has long since ceased to exist, and may well disappear as a distinct body of law, its provisions being combined with the present canonical law under the title, perhaps, of the "Constitutions and Canons." Is there any longer need of the constitution as a framework of ecclesiastical government? Has it taken a place and an importance in the Church, such as the United States constitution has taken in the nation? We think not. There is no place in the Church

for such a man-made framework of government, or groundwork of political structure. A written constitution is the embodiment of fundamental principles, and in all human governments those may be changed. The fundamental principles of the Church's organization are divine, and may not be changed. It is the duty of the Church's members to keep always in mind this true and high conception of the divine character of the Church, as Christ's body and as Christ's kingdom, and to hold it up unmistakably before the world. If any statement of the fundamental, the constitutional principles, is to be made, let it be in the form of some preamble, or prefatory declaration, to the canonical legislation of the national Church, and not denominated a constitution, which is to-day commonly understood as a human device for constituting and perpetuating a political government.

Personal Mention

The Rev. O. H Rafferty has been spending the month of July in the White Mountains.

The Bishop of Virginia has taken up temporary residence at Winchester, Va.

The Rev. H. W. Nelson, Jr., D.D., will remain on the coast of Maine until September.

The Bishop of Texas is summering on the Bay of Fundy.

The Rev Geo. A. Strong is spending the vacation season at Kennebunkport, Me.

The Rev. John A. Staunton, Jr., has gone to Huntington, N. Y.

The Rev. Wm. Short has gone to Charlevoix, Mich.

The Rev. Dr. J. Crocker White is spending the summer on the coast at the eastern end of Long Island.

The Rev. Edwin S. Lines has gone to the White Mountains for August.

The Rev. Dr. Wm. Tatlock is passing the heated term at Ashfield, Mass.

The Rev. J. J. J. Moore will visit Rangeley Lakes during vacation.

The Rev. F. S. Stickney will pass the month of August at Wilson, N. C.

The Rev. J. F. Aitkins has accepted appointment as assistant minister of Grace church, Brooklyn, N. Y.

The Rev. Dr. Horace S. Bishop will remain at Mantoloking, N. J., until Oct. 1st.

The Rev. W. E. Henkell has returned from a tour in Europe.

The Rev. Bishop Falkner has gone abroad for a stay of several weeks.

The Rev. Wm. M. Groton is taking his vacation at Sugar Hill, N. H., in the White Mountains.

The Rev. F. B. Crozier has gone to Fair Haven, N. J.

The Rev. Y. P. Morgan is summering on the seashore of Long Island.

The Rev. F. B. Lightner has gone to Manitou Springs, Col.

The Rev. W. R. Mackay, D.D., is summering on the seashore of Long Island.

The Rev. F. O. Grannis, rector of Grace church, Muncie, Ind., will spend the month of August in the Bishop's cottage, "Bishopthorpe," Lima, Ind.

The Bishop of New Hampshire has returned from Europe and taken up summer quarters at his house, "Vale Perkins," on Lake Memphremagog, Vt.

The Rev. Dr. C. D. Cooper is summering at Cazenovia, in the diocese of Central New York.

The Rev. Frank Woods Baker is passing his vacation in the White Mountains.

The Rev. Geo. H. Walsh is staying at the Hotel Luray, Atlantic City, N. J.

The Rev. M. K. Bailey, of the diocese of Connecticut, has gone to New Rochelle, N. Y.

The Rev. W. S. Dearing is to be addressed at Orange, Cal.

The Bishop of Colorado is temporarily resident at Bailey, Col.

The Rev. Allen D. Brown is to be addressed at Barre, diocese of Vermont.

The address of the Rev. Stephen F. Holmes is changed to St. John's rectory, Pleasantville, N. Y.

The Rev. G. A. M. Dyess has taken temporary charge of St. Peter's church, Pittsburg.

The Rev. J. Arthur Evans is spending vacation in Canada.

The Rev. Herbert L. Mitchell has resigned the care of St. Mark's church, Mystic, Conn.

The Bishop of Pittsburg is passing August at Fisher's Island, N. Y.

The Rev. F. R. Starr is in temporary charge of the church of the Good Shepherd, Gunnison, Cal.

The Rev. Alfred W. Arundel, D.D., is in temporary charge of the church of St. John the Evangelist, Duxbury, Mass.

The Rev. M. T. Jefferis, of New York, has been staying in New Hampshire.

The Rev. J. W. Forsythe sailed on the 27th ult. per Belgian steamer "Pennland," bound to Liverpool.

The Rev. Arnold H. Hord will take his vacation in August.

The Rev. Charles H. Arndt has returned from his sojourn in the country.

The Rev. Winfield S. Baer, secretary to the Bishop of Pennsylvania, will recuperate at Ocean City, N. J., officiating at the church of the Holy Apostles (a summer congregation) during his sojourn there.

The Rev. D. Stuart Hamilton, late of Columbia, Pa., has accepted a call to the rectorship of St. Paul's church, Paterson, N. J.

The Rev. Dr. D. F. Warren is spending the month of August in Bristol, R. I.

The Rev. F. H. Potts, of whose serious illness mention was made in these columns several months ago, is still unable to do any kind of pastoral work. His address is, as heretofore, Shakopee, Minn.

The Rev. Wm. Howard Falkner has accepted the rectorship of St. Philip's church, Philadelphia.

After August 1st the Rev. Clement T. Blanchet's address will be changed from St. Sacrament's rectory, Belton-on-Lake George, to St. Mark's rectory, Philmont, Columbia Co., N. Y.

The address of the Rev. E. C. Alcorn is changed from Utica, N. Y., to Oriskany Falls, N. Y.

The Rev. Colin C. Tate, of Maywood, Ill., will spend the month of August at Charlevoix, Mich.

The Rev. Chauncey B. Brewster is passing his vacation at Harwich Port, Mass.

The address of the Rev. P. B. Peabody is changed to St. Vincent, Minn.

The Rev. R. R. Claiborne, rector of St. Luke's church, Kalamazoo, Mich., and family will spend the month of August at Richfield Springs, N. Y.

The address of the Rev. J. Alex. O'Meara is College Park, Cal.

The Rev. Thomas S. Robjent, of St. Andrew's church, Dayton, Ohio, is staying at Mackinac Island during August.

The address of the Rev. Robert J. Walker is changed to Ravenna, Ohio, he having accepted the rectorship of Grace church.

The Rev. J de B. Kaye, of Fern Bank, S. Ohio, has gone to Europe for a two months' vacation.

The Rev. Geo. N. Eastman, of the church of the Epiphany Cincinnati, is in Ireland on a visit to relatives.

Bishop Vincent has left for Prout's Neck, Maine, where he will spend the month of August.

The Rev. E. P. Green has resigned the position of evangelist of the convocation of Edenton, in the diocese of East Carolina, and accepted the rectorship of Grace church, Plymouth; St. Thomas', Windsor, with its chapel, Holy Innocents, Avoca; and church of the Advent, Williamston, situated in the above diocese. His postoffice address is Plymouth, N. C.

Ordinations

On the morning of Friday, July 19th, in St. John's church, Worthington, S. Ohio, Bishop Vincent ordained to the diaconate Mr. E. Howard Gilkey and Mr. John A. Howell. The sermon was preached by the Rev. R. R. Graham. The Rev. N. N. Badger presented Mr. Howell, and the Rev. R. R. Graham presented Mr. Gilkey. Mr. Howell will have charge of the work at Lebanon and Middletown, and Mr. Gilkey that of St. James' mission, Evanston, diocese of Southern Ohio.

On Sunday morning, July 21st, in Calvary church, Clifton, diocese of Southern Ohio, Bishop Vincent advanced to the priesthood the Rev. Charles T. Walkley. The Bishop preached the sermon, and the Rev. Charles S. Walkley, father of the candidate, made the presentation.

To Correspondents

D. H. C.—If Skeat, whom we have followed, with most later authorities, is correct in deriving Whitsunday from "White-Sunday," Whitsun-Week must be short for Whit Sunday Week. It is to be noticed that the Prayer Book gives Whitsunday, not Whitsun Day, after the analogy of Easter-Day and Trinity-Sunday.

Official

ST. ANDREW'S BROTHERHOOD CONVENTION

The tenth annual convention will be held in the city of Louisville, Ky., Wednesday, Thursday, Friday, Saturday, and Sunday, Sept. 25 to 29, 1895.

THE PROVISIONAL PROGRAMME

WEDNESDAY, SEPT. 25

Church of the Advent—Quiet Day in preparation for the convention, conducted by the Rev. J. O. S. Huntington, O. H. C.

THURSDAY, SEPT. 26

10 A. M., Christ church cathedral. Opening service. Charge to the Brotherhood by the Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky.

12 M.—Hall. Organization. Addresses of welcome.

2:30 P. M.—Business session. Council report. Committee reports.

4 P. M.—General conference, chairman, Edmund Billings, Boston. Subject: "The Brotherhood Man." 1. "His Motive," Henry A. Fuller, Wilkesbarre, Pa.; 2. "His Work," Robert H. Gardiner, Chestnut Hill, Mass.; 3. "His Life," Wm. C. Sturgis, New Haven, Conn. Fifteen minute addresses, followed by general discussion.

8 P. M.—Christ church cathedral. Devotional meeting for Brotherhood men in preparation for the corporate celebration of the Holy Communion, conducted by the Rt. Rev. Wm. F. Nichols, D. D., Bishop of California.

FRIDAY, SEPT. 27

6:30 A. M.—Christ church. Corporate celebration of the Holy Communion. Celebrant, the Rt Rev. Wm. F. Nichols, D. D.

10 A. M.—Business session.

11 A. M.—General conference. Subject: "Bible Class Work." 1. "How to Study the Bible," Robert E. Speer, New York; 2. Sample Bible Class," led by Jas: L Houghteling, Chicago; 3 "General Discussion of Bible Class Methods."

2:30 P. M.—Open parliament, chairman, John W. Wood, New York. Subject: "What to do and how to do it." General discussion on Brotherhood work and methods in three-minute talks from the floor.

4 P. M.—Sectional conferences. 1. "Traveling Men," Thomas P. Dean, Boston, Mass;" 2. "College Men," F. P. Gulliver, Cambridge, Mass.; 3. "Parochial Missions," Rev. G. A. Carstensen, Indianapolis; 4. "Rescue Missions," Jas. K. Bakewell, Allegheny, Pa.

8 P. M.—Public meeting in hall. Subject: "An Ideal Parish." 1. "Free Pews and an Open Church," Rev. Percy S. Grant, New York; 2. "The Prayer Book." Rev. Jas. S. Stone, D. D., Chicago; 3. "A Christian Vestry;" 4 "A Fearless Priest," Silas McBee, Lincolnton. N. C.; 5. "A Loyal Congregation," Rt. Rev. John Hazen White, D. D., Bishop of Indiana; 6. "Of the Catholic Church," Rt. Rev. Daniel S. Tuttle, D. D., Bishop of Missouri.

SATURDAY, SEPT. 28

7 A. M.—Holy Communion.

10 A. M.—Business session.

11 A. M.—General conference. Subject: "Question Box."

12:30 P. M.—Address. Subject: "The Mother Church of the English-speaking people," the Rev. J. Philip DuMoulin, D. C.L., Canon of St. James' cathedral, Toronto.

2:30 P. M.—Final business session.

3:30 P. M.—General conference. Subject: "The Self-denial Week and How to Keep it." 1. "The Brotherhood Missionaries;" 2. "Our Duty to Them;" 3. "The Brotherhood of St. Andrew in Foreign Missions," Robert E. Speer, New York.

4 P. M.—Sectional conferences. 1. "Brotherhood Houses," Joseph R. Barroll, Chicago; 2. "Employers," W. R. Stirling, Chicago; 3. "Lay Reading," John E. Mitchell, Mobile; 4. "Chapter Officers."

8. P. M.—Hall. Public meeting. Subject: "Social Reform." Addresses by Rev. Cameron Mann, D. D., Kansas City, Mo.; Henry Lloyd, Boston, Mass., Jas. L. Houghteling, Chicago, Ill., etc.

SUNDAY, SEPT. 29

Feast of St. Michael and All Angels

7 A. M.—Holy Communion.

10:30 A. M.—Usual morning services in Louisville churches. Special sermons by visiting clergymen as may be desired.

3:30 P. M.—Auditorium. Mass-meeting. Subject: "Christian Unity." Addresses by Rev. Wm. R. Huntington, D.D., of New York, Rev. Chas. A. Briggs, D. D., New York, etc.

7:30 P. M.—Christ church cathedral. Final service. Anniversary sermon by Rt. Rev. Thomas F. Gailor, S. T. D., Assistant Bishop of Tennessee.

9 P. M.—Farewell meeting, led by Rt. Rev. Daniel S. Tuttle, D.D.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Mid-Western Deaf Mute Mission asks to be remembered on next Twelfth Sunday after Trinity (Sept. 1st). Offerings to meet expenses may be sent to the REV. A. W. MANN, General Missionary, 922 Cedar Ave, Cleveland, O.

Church and School

COMPETENT organist and choirmaster desires position now or Sept. 1st. Young, energetic, and a Churchman, with degree from London. Address, ORATORIO, THE LIVING CHURCH office.

WANTED.—By an unmarried clergyman, of experience, extempore preacher, Catholic, the rectorship of a small parish, with good music. Address "PRIEST," care of THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED.—Room or board in Chicago in exchange for piano lessons by an experienced teacher, pupil of Mr. Wm. H. Sherwood. Woodlawn or vicinity of Chicago University preferred. Address E. L., care THE LIVING CHURCH.

FOR SALE.—Very desirable school property in the suburbs of the city of Reading, Pa. Four acres. Good buildings, with running spring water. Gymnasium, etc. For particulars apply to GUY E. FARQUHAR, Pottsville, Pa.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

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The Editor's Table

Kalendar, August, 1895

4.	8th Sunday after Trinity.	Green.
	(White at Evensong.)	
6.	TRANSFIGURATION.	White.
11.	9th Sunday after Trinity.	Green.
18	10th Sunday after Trinity	Green.
24.	ST. BARTHOLOMEW.	Red.
25.	11th Sunday after Trinity.	Green.

Flowers on Winchester Cathedral

BY ALICE RANLETT

Above grim gargoyle and gray parapet,
Most fair and frail, a wind-sown garden grows,
And garland-wise of fluttering green and rose,
A crown on ancient Winchester is set.

Each year, new springs from out the centuries' mould,
The ruins and the dust of other while,
The flowers' company, to bloom and smile,
The ever young child of the ages old.

From what dim fragrant garden of the past
Did ye, aspiring seedlets, take your flight?
Did ye pause there, like weary birds alight,
On some bold journey out into the vast?

Or did some breeze invade that garden still,
And ruthless tear you from the odorous shade,
Where violets and lilies starred the glade,
And set you here, unheeding of your will?

Or did desire born of a yearning pride
Fill you with longing not to blush unseen,
But to shine out in rosy purple sheen,
Upon this ledge, exalted, glorified?

Methinks no zephyr with resistless power,
No idle wish the distant world to ken,
No proud ambition to be seen of men,
Hath set you on this height, cathedral flower,

But the compelling spirit of those days,
Where men believed and faith inspired their art,
Whispered to you and bade you live apart,
Your beauty offering, still, perpetual praise.

George Hodges, the dean of the Episcopal Theological School at Cambridge, says in an article entitled, "Reasons for Being a Churchman:" "There are Episcopalians who are scarcely to be distinguished from Presbyterians, others who look like Roman Catholics, others who talk like Unitarians. Because these religious sects represent human temperaments they are deserving of a representation in a Christian Church. It is the place of a Christian Church to minister to every man that lives." This is undoubtedly why we find so many heresies represented among the professors and students of the Cambridge Theological School. "Because these religious sects represent human temperaments they are deserving of a representation in a Christian Church" and school, even though they deny our God and Saviour Jesus Christ.—*The Arrow.*

The venerable Dr. Martineau (Unitarian) whose 90th birthday has just been so widely celebrated in England, is quoted as follows: "I am not, you know, a Nonconformist so far as advocating the disendowment and disestablishment of the Church of England. I should like a Federal Union of Christian Churches to exist in England, and to act in common in matters upon which all were agreed—in social reform, in temperance reform, and work of that kind. The Church endowments are not State endowments at all. The property of the Church of England is upon exactly the same basis as property left by will to the Methodist or any other body. The barons and lords with estates built churches for the use of the people in their manors, and voluntarily devoted a tithe of their property, in obedience to the Jewish law, to their maintenance. No, no; I don't like the Welsh Disestablishment Bill at all."

One Day's Treasures

BY LEANDER S. KEYSER

A new style of bird music burst on my ear as I stood on a green, wooded hilltop. Presently I got my glass sighted at the minstrel, and my pulses fluttered with excitement. The bird was the far-famed hermit thrush, whose song I had hoped for many years to hear, but thus far had been disappointed. Even now he was not doing his best, but was merely twittering with his mandibles closed. Yet there were wonderful resources in those rich, flexible notes, even if they were subdued. I got some idea of what the hermit might do if he would.

Shadows went scudding now and then on the ground, and on looking up I saw that they were made by purple grackles. These birds were flying over the brow of the hill to a field where some men were plowing and where they secured worms and insects of various kinds. With these in their bills they returned to the village nestling in the valley, to feed their young in the pines and cedars. Thus the old birds traveled a distance of, perhaps, four miles on each trip.

In a clover field at the foot of the hill, that quaint personage called dickcissell, a bird with a vein of originality wherever you meet him, was rasping his song from the top of a swaying weed. Presently he swung down into the clover and drove his mate from her hiding place and pursued her around the field. No nest could be found, and the question naturally occurred, why did Mr. Dickcissell force the madame from her place of concealment? I have often noticed a male bird drive his mate away when she came to feed her young or return to the nest for other housewifely duties. Perhaps he does this only when a spectator is near, to prevent her from betraying the pair's secret This is especially a habit of the male bobolink, and now dickcissell was displaying the same kind of caution.

A tramp of a couple of miles took me away from dickcissell's haunt, through the village and to the river, whose flexuous banks were embroidered with green trees and bushes, making a bird's elysium. How many birds were singing here on both sides of the river I cannot tell you. Among the voices were those of the catbirds, the wood-thrushes, the cardinal grossbeaks, the robins, and the summer warblers. A nincident presently occurred to lend variety to my outing. A short distance ahead a robin's uneasy call was heard, growing louder and more solicitous as I drew nearer. There, in the crotch of a stubby thorn-tree, was a nest containing two well-fledged robinlings. Their bills were thrust obliquely upward and their eyes glared wildly at me. They looked so cunning that I stretched out my hand to stroke their mottled backs. Before I could touch them, they uttered a wild cry of alarm, sprang upward, and bolted panic-stricken from the nest. What a to-do the mother robin set up! She shrieked at the top of her voice, darted fiercely at me, raised the feathers on her head into a crest, and dashed about in bush and tree till I fancied the police in the city would be aroused! Feeling like a culprit, I stole away, unwilling to protract the mother's agony.

The robin's nest was not the last bird nursery I found that day. A little further up the river a couple of sparrow hawks were seen fluttering before a hole in a tall buttonwood tree. While eating my luncheon and for half an hour afterward I watched, hoping to see the hawks enter the cavity, but although they approached in a nervous, undecided way, they would not quite betray their secret. Indeed, to lure me from the place they flew off, and did not return while I waited. No doubt they soon came back, when from their distant point of observation they saw that I had left their precincts.

A look at a yellow-billed cuckoo's nest was more satisfactory. The bird was sitting on her loose platform conventionally called a nest, set in a wide-spread crotch of a thorn-tree. How her frightened eyes gleamed! When I came too near she sprang from the nest, trailed along in the bushes, and then uttered her loud, guttural call which sounded as if she were rapidly inserting and pulling out a cork stuck in her throat. Two damp, homely youngsters, with bristle-like pinfeathers, squatted on the nest, and when I touched them, young and blind as they were, they shrank lower and uttered a queer, muttering sound. They really seemed uncanny. I stepped away a few rods, when a second cuckoo, the mate of the first, flew near the nest to see if their offspring were still safe. This one carried a worm in its bill, but that did not prevent its clucking almost as loudly as the other, the sound being made by contracting and expanding the throat in a spasmodic way.

But one must be merciful, even if one's knowledge is somewhat limited thereby. It would have been wanton to keep those anxious parents on a nervous strain more than a few minutes, and so I walked on to make other conquests. What a little malapert is the indigo bird! From a tree on a steep hillside he darted out, poised on the air with fluttering wings, began to sing his rollicking lay, and while finishing the cadenza, circled around to a sapling. Another wing-feat was performed by a blue jay. He suddenly let himself drop from a branch high up in a tree and turned and tumbled in a confused heap of sky-blue and white for ten or twelve feet. What could be wrong with the bird? Had it gone daft, or had it received a mortal wound? Presently it recovered its balance, and then I saw that it had caught an insect, with which it flew to a branch, and having placed it beneath its claws proceeded to devour it. A red-headed woodpecker was seen mounting up from a tree top in an oblique direction. My eye just caught a glimpse of a large insect skipping along through the air, when the red-head nabbed it and dropped back into the tree to stow its prize in its maw. This exploit was more exciting, but not so amusing as the spectacle of a red-head, a little later, ambling along on the upper board of a fence, pecking for insects, its body balanced awkwardly on the narrow perch. The red-head is a sort of clown in the avian circus. It was a laughable and yet a picturesque sight, when a brilliant Baltimore oriole chased a red-head from one tree into another, each chattering at the top of his voice. Lord Baltimore would teach the red-headed plebeian to stay on his own premises!

On my homeward way on the other side of the river, I suddenly caught sight of another cuckoo sitting on her nest. But this one's bill had no traces of yellow and its eyelids were fringed with bright red. It was the black-billed cuckoo—a bird whose nest I had never before found. When she flew off, she simply flitted lightly to a twig not far away and did not trail or utter a sound, unlike her yellow-billed cousin whose nest I had found a few hours before, but sat and preened her feathers and perked her tail in a nervous way.

Among some logs on the river-bank, a couple of song-sparrows were chirping, one of them holding a morsel in her bill for her little ones. At a distance of a few rods I watched the bird. After many fits and starts and much chirping, she flew from the fence into the grass of the bank, but in a few moments came up with the morsel still in her beak. Then she dropped into the weeds growing between the fence and the log pile and came up without the insect. This was puzzling. She swung down the river a few hundred feet and soon returned with another tidbit. This time she flew down into the grass on the bank, and when I saw her again she was standing on the bare ground back from the ridge, having crept up over the bank through the grass. There was no insect in her bill.

It was now time to investigate: With all my beating about, however, I could find but one youngster, which leaped from the weeds where the mother had first descended, and scrambled upon one of the logs projecting over the stream. I decided to leave at once, lest I should frighten the baby sparrow into the water. But what did this mean? As I stepped across a little hollow a few rods away, a bird was feeding a youngster about twenty-five feet up in a tree. It turned out that the same song-sparrow which had fed the young bird by the log pile was also feeding this one. Why should one bantling be squatted in the grass and the other be perched far up in a tree? That was a queer way for twins to act. Perhaps the little fellow in the grass was a young sparrow, while his brother (or sister) was a foster child, that is, a cow bunting hatched and reared in the same nest. That, I suppose, is the true explanation.

Young purple grackles—they were anything but purple as yet—were a-plenty on my homeward route. At almost every step for some distance they flew out of the low bushes or the grass, while their parents chattered and scolded in the trees, or on the wing as they circled overhead. One young grackle allowed me almost to touch him, but just when I thought I had him, away he ambled in awkward, ill-directed flight. Missing the perch he aimed at, he brought up against a shaggy tree-hole, where he clung for a little while like a sable woodpecker, until he could look around for a branch to which to flit.

As I stood watching several young grackles, a turtle dove suddenly sprang up from the ground and dropped upon the sand again with a thud, trailing and pretending to be seriously hurt. "There must be a nest near at hand," I said. But look as I would I could find no nest, and I am wondering to this day why that dove behaved so oddly. If there was no nest, why did she act as if there were one? If there was a nest I should have been able to find it, for I knew the precise spot

from which she had sprung up. I left her standing in statuesque style by the border of the stream. The shadows of evening were falling, and with a three-mile walk still before me I could not tarry, even to solve a mystery of doveland.

The American Prayer Book

Liturgiæ Americanæ, of the Book of Common Prayer as used in the United States of America Compared with the Proposed Book of 1786, and with the Prayer Book of the Church of England, and an Historical Account and Documents. By Wm. McGarvey, B. D. To which is added a Bibliographical Sketch of the Standard Editions of the American Prayer Book, and a Critical Examination of the Prayer Book Psalter, by the Rev. Frederick Gibson. D. D. Edition limited to one thousand copies. Pp. 658; large octavo. Price, $5. For sale only at No. 747 S. 10th st., Philadelphia.

Churchmen have felt for years past the need of a really satisfactory book upon the American Prayer Book. We have had, to be sure, fragmentary essays upon the subject, published in the Church magazines and newspapers; and besides these, the course of lectures delivered by Bishop Doane, Bishop Seymour, and others at Christ church, Philadelphia, which afterwards was put out in book form entitled "The Genesis of the American Prayer Book." All these were valuable, but besides being scattered over a number of years and in different places, no one of them nor all of them together, covered the whole ground. It is therefore with no small satisfaction that we welcome what, so far as we can judge, is a complete and entirely reliable work upon the whole subject, which not only supplements all that has gone before it, but corrects many statements which have been so often repeated as almost to seem to be truths.

Probably no book, certainly no theological book, has ever issued from an American press under such distinguished patronage as this work of Mr. McGarvey's. Among the subscribers (a list of whom is given at the end of the volume) are found the Library of Trinity College, Dublin; the Library of St. John's College, Oxford; the Royal Library of Munich; the Public Library of Boston; the Library of Harvard College; 36 bishops (American and English), including the Archbishop of Dublin and Dr. Westcott, the Bishop of Durham. Among the clergy may be mentioned: Dr. W. R. Huntington, Dr. Dix, the Very Rev. Dr. Hoffman, Dean of the General Theological Seminary; Canon Churton, the Provost of Trinity College, Dublin; Dr. Gibson, the principal of Wells College, and Dr. Atkinson, the Master of Caius College, Cambridge. Among the laity must be especially named Dr. Wickham Legg, Hon. Secretary of the "Henry Bradshaw Liturgical Text Society."

We come now to a description of the book itself. After a most interesting preface by the editor, in which it is expressly stated that the work is simply to be a series of facts without any expression of opinion as to their bearing, there comes a complete history of the American Prayer Book. This should be read with the keenest interest by every Churchman, clerical or lay, who lays any claim to information on the subject. Much of the material is now published for the first time in this connection, and it cannot be found anywhere else. Since the publication of this exhaustive history, for every statement of which the authority is cited, all other partial histories and sketches have become out of date and obsolete.

Then next follows, from the pen of the Rev. Dr. Frederick Gibson, of Baltimore, a full account of all the editions of the American Prayer Book which have been of authority, with such descriptions that they can easily be recognized by any that are so happy as to light upon copies.

After this introductory matter we find the main book itself. Here the two facing pages are made into four columns. In the right-hand one is found the English Prayer Book as used in the Colonies before the struggle for independence, and the very copy still preserved at St. Peter's church, Philadelphia, and followed by Bishop White in correcting the proof of the Proposed Book, has been used as the text to be reproduced. The next column contains a reprint of the now scarce Proposed Book of 1786, from the American edition. In the next column are all the different editions of the American Book from 1793 down to and including the Standard edition of 1871. And last, in the left-hand column, is found the Prayer Book as ordered by General Convention, and in foot-notes, the departures from the ordering found in the current Prayer Books, which are said to be after the so-called "Standard," a book (by the way) which had no existence for some years or more after the certificates of conformity therewith had been set up and printed, signed (as they are) by the custodian, the Rev. Dr. Hart. It is interesting to keep in memory the fact that the book accepted by the last General Convention and declared to be the true text (without any examination whatever) has never seen the light of day, and a corrected text has been set forth subsequently.

This paralleling is most interesting, particularly on pp. 306 and 308, showing the improvements in the Confirmation Office. Also on p. 240, where the poverty of the English Prayer of Consecration becomes most apparent. Also on pp. 252 and 253, where the absence of the "Black Rubric" is pleasant to the eye. Also on pp. 248 and 249, from which the omission in the American books of the rubrics requiring others to receive the Holy Communion besides the priest is most noteworthy.

In the Visitation of Prisoners the Irish Office of 1711, from which ours was taken, is found in the right hand column. We can only lament that the Office was not followed in its entirety, especially on p. 395.

No doubt many persons will for the first time see the original prayers by Bishop Gibson, from which our Family Prayers were taken.

The treatment of the Psalter is most accurate, and it would be well if its criticisms were followed in correcting still further the text.

The original from which the form for the consecration of a church is taken is that prepared by convocation in 1712, and this is found paralleled with our order. We have often wished that the form found in Cardwell had been followed, at least so far as styling the altar the "Lord's Table" instead of the "Communion Table," a most unfortunate term, which in France means what we call the Communion rails. It is interesting to note that the last revision took away the permission to omit the Holy Communion on the occasion.

No part of the book throws more fresh light upon the subject than the arrangement of the Institution Office. Here are found the Connecticut Office of 1799, and the New York Office which nearly followed it. Also the Office of 1804-1808, the Office of 1808 in its stages down to the present revision, and finally, in the left-hand column, the present Office.

The Articles of Religion are compared with the curious mutilation of them proposed in 1786, and thus ends the treatment of the Prayer Book proper, which covers 490 pages, and is most carefully noted, every variation of reading being set down in foot-notes.

We have no hesitation in reviewing this volume at such length, because in doing so we are giving solid information upon a subject on which there is much ignorance, and about which there is an almost universal interest. We trust that many of our readers will send and secure a copy of this volume, and we should advise them to do so as promptly as possible, as there are only a few hundred left on sale.

We come now to one of the most valuable and interesting parts of the book; we refer to the various readings of the Prayer Book Psalter. Here will be found a complete list containing every change that has taken place, and the history of every reading. Nothing could be more scholarly and painstaking than the manner in which Dr. Gibson has prepared these talks; and only those who have done similar work know the hours and hours of the closest attention which every single variation has required of him. It is the only full work on the subject in existence, and will be recognized as such by all scholars. Here we find why we should read "Who is this King of Glory;" why we should read "He divided the sea into parts" instead of "in two parts," as in our present Prayer Book. Psalm lxxxi, we find, is addressed to somebody else and not to ourselves, and should read "sing ye merrily" instead of "sing we merrily." These are but examples, the whole appendix is worthy of most careful study. We are glad to find that the dear old "So teach us to number our days" should be restored to us, the present "O teach us" being a blunder, corrected in 1662.

The last appendix consists of documents, reprinted at large from the originals, including the Injunctions of Bishop Seabury and the whole of his Communion Book.

To the Rev. Mr. McGarvey the whole American Church owes a debt of gratitude. The style is admirable, the temper faultless, the balance just. And if we may sum up our impressions after a very careful reading and re-reading of the whole work, we would say that we are filled more and more with admiration for Bishop White, that truly great and modest man, who safely, by God's help, steered the frail bark of the Church through the breakers of the revolutionary period, and brought her into the still waters of comfort.

The only book which the late Dr. Arthur Brooks published during his lifetime, was a volume of parochial sermons, under the title of "The Life of Christ in the World." A new edition has just been published by Mr. Whittaker in both cloth and paper binding, the latter style at 50 cents per copy. When first published the sermons attracted some considerable attention, because of their literary form and power.

Magazines and Reviews

Scribner's Magazine for August is the usual midsummer fiction number, and contains in addition to the serial, seven short stories by H. C. Bunner, Richard Harding Davis, Noah Brooks, Octave Thanet, and George I. Putnam, etc. The stories are elaborately illustrated by the very best men. Eight of the wonderful pastels recently exhibited by Edwin A. Abbey in New York and Boston, are reproduced in this issue in connection with an article thereon by F. Hopkinson Smith. Theodore Roosevelt in his article on "Six Years of Civil Service Reform," summarizes, from his full knowledge as commissioner during that period, the actual advance that has been made by this great political reform. Mr. Roosevelt's article is notable for his plain speaking in regard to the friends and the enemies of reform with whom he has come in contact in his official work.

Lovers of James Russell Lowell will enjoy, in the August *Atlantic*, "A Poet's Yorkshire Haunts," in which are found interesting personal reminiscences of the famous author, who, according to the testimony of one little Yorkshire woman, who knew him in the intimacy of daily life, desired to be remembered by "kindly acts and helpful deeds." French and English churches supply a theme for Robert S. Peabody's architectural paper, and valuable and interesting is the way in which he treats it. Percival Lowell attempts to solve the problem as to the inhabitants of the planet Mars. In the way of fiction, "A Woman's Luncheon," an anonymous story, will attract attention, while another installment of that strongly written serial "A Singular Life," by Elizabeth Stuart Phelps, will be eagerly read.

Following the example of Mr. Edwin A. Abbey's charming illustrations for "Midsummer Night's Dream," with which it opens, the August number of *Harper's Magazine* deals with lighter phases of human experience appropriate to the season, and with life in the open. Mr. Abbey's illustrations, nine in number, are accompanied by Mr. Andrew Lang's comment on Shakespeare's comedy. Mr. Julian Ralph, in the article entitled "Everyday Scenes in China," treats of the common folk, their life and characteristics, in city and country; there are nineteen illustrations by Mr. C. D. Weldon. In "Roundabout to Boston," Mr. W. D. Howells relates some interesting passages in his life as a war-time consul at Venice, together with his first experience as a writer of books and his early acquaintance with well-known American men of letters. Mr. Frederic Remington, in "Cracker Cowboys of Florida," has discovered a new border type; six pictures accompany his descriptions.

The Midsummer Holiday *Century* presents us three beautiful wood-engravings by Cole, after celebrated pictures by Rubens, the cuts having been made in the presence of the pictures themselves; an illustrated description by Philo N. McGiffin of the battle of the Yula river between the Japanese and Chinese fleets, in which the writer commanded the Chinese ironclad *Chen Yuen*; a comment on this memorable engagement by the distinguished naval critic, Capt. A. T. Mahan; a paper by Nordau, author of "Degeneration," on the criticism of that book; a biographical sketch in the Notable Women series of Sonya Kovalevsky, the Russian mathematician, whose recollections and biography have just been published; an illustrated installment of Sloane's Life of Napoleon, including the second campaign in Italy and the battle of Marengo, with maps, battle scenes, and portraits; a continuation of "Casa Braccio," Marion Crawford's tragic novel, with an illustration by Castaigne; "The Princess Sonia," by Julia Magruder, with an illustration by Gibson; a charming story of a little Chinese boy, entitled "The Cat and the Cherub," by Chester Bailey Fernald. In addition to these features, there are several articles relating to the holiday season. Henry Dwight Sedgwick writes "Reminiscences of Literary Berkshire," illustrated by beautiful portraits of Catherine Sedgwick and Fanny Kemble, and many other drawings and portraits of men identified with the region. Among the poems is "The Green Grass av Owld Ireland," by James Whitcomb Riley. The editorials are entitled, "The Season of Timidity in Presidential Candidates," "The Need of a City Party," "The Degenerate Stage," and "The 'Heart Line' in Fiction."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

A. S. BARNES & CO.

Legends of the Rhine. By H. A. Guerber.

PUBLISHED BY THE AUTHOR, KANSAS CITY, MO.

Governments and Politicians; and Man's Wrongs and Woman's Rights. Revised edition. In two parts. Moral and Political. By Charles Marcotte. Paper covers. Part 1st, 50 cts. Part 2nd, $1.

HARPER & BROS.

The Elements of Navigation. Designed for the instruction of beginners. By W. J. Henderson, A. M. Illustrated. $1.

My Literary Passions. By W. D. Howells. $1.50.

Memoirs of Barras, Member of the Directorate. Edited with a general introduction, prefaces, and appendices, by George Duruy. With seven portraits in photogravure, two facsimiles and two plans. In four volumes. Vols. I and II. Translated by C. E. Roche.

History of the United States from the Compromise of 1850. By James Ford Rhodes. Vol. III. 1860-1862. $2.50.

Studies of Men. By Geo. W. Smalley. $2.50.

Little Knights and Ladies. Verses for young People. By Margaret E. Sangster. Illustrated. $1.25.

Oliver Cromwell. By Geo. H. Clark, D. D. With an introduction by Charles Dudley Warner. Illustrated from old paintings and prints. $1.25.

PAMPHLETS

Year Book of St. Andrew's parish, Louisville, Ky.

Annual Report of the Department of Health of the City of Chicago for the Year ended Dec 31st, 1894. Arthur R. Reynolds, M. D., Commissioner of Health.

Modern Broad Church Theology; and Constitutional Revision. A charge. By the Rt. Rev. Chas. C. Grafton, S. T. D.

Register of Pennsylvania Military College, Chester, Pa. Thirty-fourth session.

The Household

THE Dean of Norwich, recently speaking of modern theology as required by the public from the clergy, said that he was reminded of a dear old lady who went to a dog-fancier to buy a dog. The dog-fancier said, "What sort of a dog do you want? Is it to be a pointer, or an Irish terrier, or a collie, or what?" "Oh," she said, "I really don't mind, provided he suits the drawing-room carpet!" "There are a great many people who want to make theology uncommonly like that dog," said the Dean, and added that for his part he did not mean to match anybody's carpet.

ONE has heard in our own country of the confusion of Baptism with vaccination on the part of the ignorant. The story was told of Dr. Breck, the great missionary founder, that upon his asking a rustic parent whether the child playing near by had been baptized, the answer was returned that the boy was baptized, but that it failed to take! "Peter Lombard," in *The Church Times*, indicates that the same confusion is not unknown in England, and adds a still more curious instance relative to Confirmation. A young man being invited to join the Confirmation classes recently formed in a village of 1,000 inhabitants, promised to come, but afterwards failed to put in an appearance. On inquiry at his home, his grandmother stated, as the reason of his absence, that he did not know what would be required of him—"he thought he should have to strip to be examined," and he did not relish the idea.

The largest pie ever known was that described in the Newcastle *Chronicle* for the 6th of January, 1770. It was shipped to Sir Henry Gray, Baronet, London, Mrs. Dorothy Patterson, housekeeper at Hawic, being the maker. Into the composition of this great pie entered two bushels of flour, twenty pounds of butter, four geese, two turkeys, two rabbits, four wild ducks, two woodcocks, six snipe, four partridges, two neats' tongues, two curlews, seven blackbirds, and six pigeons. It weighed twelve stone and was nine feet in circumference at the bottom. It was furnished with a case on wheels for convenience in passing it around to the guests. The recipe for this pie is given here as a hint to those of our readers who may be thinking of getting up a picnic within the next two or three weeks. A half-dozen pies of this size ought to be enough for at least one picnic.—*Harper's Round Table.*

A WELL-KNOWN bass singer was one day traveling on the top of a stage-coach, when it was overturned, and he rolled down a steep bank into the ditch below. His fellow-travelers, who had landed on the road-side, thought him dangerously wounded, if not killed. They descended the slope in great haste, but their fear subsided when they found him lying upon his back, running the gamut. Coming to the lowest note he exclaimed, "Thank heaven! my G is all right." Fear gave way to laughter, and the vocalist was lifted out of the mud by willing hands.

A story is told of two Irishmen who were caught asleep one night in the loft of a burning building. One of them hastily drew on his trousers and jumped from the window. In his fright and hurry he had unconsciously pulled on the garment wrong side foremost, with an effect which, when he recovered his equilibrium after the jump, excited his profound consternation. "Pat, Pat," called out his companion, still in the loft, "air ye kilt intirely?" "No, Moike," replied Pat, in hopeless tones—"it's not kilt Oi am, me bye; but I fear me Oi'm fatally twishted!"

After Many Days

BY MAZIE HOGAN

(*Copyrighted*)

CHAPTER X.

"And our dim eyes ask a beacon and our weary feet a guide,
And our hearts of all life's mysteries seek the meaning and the key,
And a cross gleams o'er our pathway—on it hangs the Crucified,
And He answers all our yearnings by the whisper, 'Follow Me.'"

—*Father Ryan.*

The Confirmation was set for the ninth Sunday after Trinity, a sultry July day of alternate sunshine and shower. Alice scarcely spoke at the breakfast table, and went immediately to her own room to spend alone the time intervening before the hour of service. Much of it she passed upon her knees, not in active prayer, but in a rapt and hushed contemplation. Her fears, doubts, and perplexities of the past few weeks had entirely disappeared, and in their place were a strange, dreamy peace and joy, which seemed to fill her soul with quiet confidence. After she had quickly and quietly dressed in the simple white garments which seemed fittest, and while the chimes were sweetly sounding forth their summons, she drew forth the crimson velvet case and gazed long and earnestly at the pictured countenance, longing for her mother's blessing and sanction; but the fair girlish face smiled back so innocently care-free that she sighed and closed it. The mother for whom she was longing was not the merry, gleeful girl of the picture. Then she heard the tap of crutches in the passage, and opened the door to draw her little brother close to her and kiss his forehead, whispering: "Pray for me!"

"And you for me," he answered, and Miss Winston came out and tenderly embraced Alice, before they both helped Edwin down stairs. Mr. and Mrs. Graham stood waiting in the hall, and the pony carriage was at the door.

"I should like to drive Edwin," said Alice, wistfully, and so it was arranged.

The services were beautiful, and devoutly joined in by the large number of worshipers. The Bishop's sermon was from Eph. iii: 13, "Wherefore, take unto you the whole armor of God," and the description of the Christian suit of mail was most impressive, and well suited to the young soldiers waiting to gird on their armor. When the candidates moved forward into the chancel and stood listening while the Bishop addressed to them a few fatherly words of warning and encouragement, Winifred endeavored to give full attention, but could not forbear many glances towards the three in whom she was most interested. Edwin's fair, beautiful face with his St. Stephen look of rapt devotion seemed to her the impersonation of Piety. Una's slight, trembling form, with flushing cheeks and filling eyes, was Imagination brought under the guidance of Faith. And Alice—her friend looked wondering at the changed, transfigured countenance, the tender eyes, of late so longing and wistful, the full red lips so often set to sorrowful curves, now all filled to overflowing with eager, adoring Love. No one who looked at her could doubt that now she believed and loved with all her heart, and Kenneth, standing near her in his place in the choir, bowed his head in grave thanksgiving. Then all knelt at the richly carved rail, and the Apostolic blessing was bestowed, and with it, as they trusted, the sevenfold gifts of the Spirit. Miss Winston's proud reserve was overcome, and tears fell upon her open Prayer Book, while Una sobbed convulsively; but the peaceful calm of the cripple's face was unbroken, and Alice might have been a Mary at the Saviour's feet during the remainder of the service.

It is impossible that such moments of religious fervor and exaltation can last long, and Alice had been warned that often the hour of darkest temptation close follows them, even as it was from the hovering Dove and the Voice from heaven that the Saviour was driven into the dread trials of the wilderness. So it was with earnest prayer and honest effort that she entered upon what she hoped would be a new and different life. She had recognized the fact that much of the discord of her unhappy home had been the result of her own ungoverned temper and will, and she prayerfully determined to exert her utmost endeavors to make their family life happy and peaceful. Having once fully forgiven her father for the act which had embittered her life, and forced herself to believe that he had intended to act for the best, she found it comparatively easy to be loving and dutiful to him. Though a stern man, Mr. Graham was never irritable, and loved his pretty daughter more deeply than she knew. Her indifference to her little brother had been entirely the result of her own prejudice, and the affection and sympathy between them deepened and strengthened daily. But with her step-mother it was very different. Mrs. Graham was not a bad woman; she was upright and conscientious, and, in the main, kind-hearted. Eight years before, when her husband's little daughter came home to them, she was ready and willing to be all a mother should be to her. But Alice had thwarted her kindness, opposed her wishes, and repelled her affection. Their natures were essentially antagonistic, and where some women would have won the child in spite of herself, with them the altercations begun then had increased in numbers and severity as the time went on. Mrs. Graham was a spoiled beauty and an heiress, accustomed to submissive deference, and in all her little world none save her step-daughter opposed her will. There was a hereditary strain of vulgarity in her nature which sorely offended the innate refinement of Alice. After the separation of the lovers in which Mrs. Graham had played so large a part, the breach had grown wider and deeper. It was only lately that Alice had begun to realize that there was actual sin in her feeling and relations toward her step-mother, and now, with all the energy of her strong young nature, she set herself to undo the ill. But she found, as all must, that the effects of wrong doing are far-reaching. Mrs. Graham was one of those persons who really seem to enjoy quarreling, and all the girl's efforts could not prevent causes of dissension arising; and taunts and malicious innuendoes would be ready until Alice's temper, not naturally meek, would be roused, and she would answer in the old quick, impatient way, and high words and biting rejoinders would follow each other as of old. Each outbreak would be followed by bitter tears of repentance and prayers for pardon, but soon the temptation would come again and the failure, and poor Alice grew much discouraged, but still she persevered. She sought God's help through prayer and Eucharist, and slowly but surely gained ground.

Edwin was a great help. He possessed much tact, and could often avert an angry reply by a winning remark, and Mr. Graham began to feel his home a happier and more peaceful spot.

One snowy January day when the early twilight had seemed to come almost in the middle of the afternoon, Alice, unable to read longer by the failing light, laid her book aside, and sitting upon the warm, soft rug, looked into the glowing heart of the fire and thought intently.

She was weary—weary of the struggle

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to do right, weary of what seemed to her the emptiness of her life, and she longed for something more, some definite work for Christ and His Church. Looking back over the past six months, she hoped she could see progress, slight and small though it was, but she yearned for more work. The warm personal love for Christ, which had seemed to be a direct Confirmation gift, had helped her through much which would have discouraged a colder Christian. The tender love of her crippled brother was a great comfort, and Miss Winston was as ever her trusted friend and mentor. But the teacher had been especially occupied with her school duties of late, and the brief winter days left her little time to spend with Alice.

So it was a deep sigh that Alice gave, and her eyes were misty when her step-mother opened the door and came into her room. One of the many little habits of Mrs. Graham which grated on her step-daughter's greater refinement of feeling was her custom of entering a bedroom without the preliminary tap which the girl's good breeding felt to be imperative, and it evinced a great gain in self-control that Alice looked up smiling and said, pleasantly: "It grew so dark that I was forced to put down my book, and betake myself to fire-gazing."

Mrs. Graham seated herself, and with an evident effort to adopt a conciliatory manner, said: "Alice, my dear, why did you refuse to see Harry Pierce when he called this afternoon? I think it was rather rude."

Alice colored and bit her lip, but it was very quietly that she answered: "I thought his calling rude, or rather intrusive."

"Why should it be?" inquired Mrs. Graham, sharply, and as Alice hesitated, she went on: "Alice Graham, have you refused to marry Mr. Pierce?"

"I have," she answered steadily, but she held her head up proudly, and there was a mutinous gleam in her eyes. The other, filled with dismay, looked her over for several seconds, and then began to speak, in the high-pitched key so trying to the nerves:

"Well, I must say I am surprised. After all your obstinacy and contrariness I did think you were pleased at last. Such a nice young man, too; the very one your father wants you to marry. I should think you would consider your father some, when you've disappointed him so often. When did he ask you?"

"Last night, at the dance at Mrs. Stearn's. My refusal was conclusive, and I consider it impertinent that he should attempt to alter my decision."

Alice spoke low and fast, and Mrs. Graham rejoined with another effort to speak kindly: "But why did you refuse him, Alice? He is such a nice, pleasant, handsome young man!"

"Surely," answered Alice, a ring of scorn in her clear, young voice, "because a man is nice, pleasant, and handsome, is no reason that I should marry him if I do not love him."

"I wonder what your father will say," said Mrs. Graham, angrily.

"My father would never attempt to force me into a marriage against my will," affirmed Alice, proudly.

"But why don't you love him?" and as no answer was forthcoming, she went on, petulantly: "I do believe you are still clinging to your old infatuation about that Mackenzie man!"

A flood of angry crimson rushed over the girl's face and neck, and her eyes flashed dangerously, but she compressed her lips, and was silent. Her step-mother had never before mentioned Kenneth's name to her since their parting, Mr. Graham having insisted upon silence.

"I declare, I don't believe you have any pride! The idea of keeping on caring for a man who as soon as he found out that your fathery would not give ou a cent, if you married him, dropped you like a hot potato."

This had been Mrs. Graham's version of the affair, and to do her justice she really believed it, but Alice had never heard it, and was at first aghast, and then hotly indignant. She rose to her feet, and, standing by the mantel, looked steadily down at the excited woman, and said in low tones: "That is untrue, and you know it!"

Like many irritable persons, when she met with genuine indignation, Mrs. Graham was at once subdued. She much regretted that the heat of the discussion had caused her to forget her husband's injunction, and she was really frightened at her step-daughter's anger.

"Well, Alice," she said in an altered tone, and with the sound of tears in her voice, "I am sorry I spoke of it, since you dislike it so much, but it did seem strange." And then, as Alice gave her no reply, she quitted the room.

The girl, left alone, stood for a moment with the angry color dying out of her excited face, then sank down upon the rug, and burying her face in her lap, sobbed distressfully. Only a few moments ago she had hoped that her temper was really improving, and now she had so given way. A feeling of despair came over her with the wild thought that it might be best for her to marry the young man who loved her, and thus win for herself a peaceful home.

As Mrs. Graham had said, Harry Pierce was a gentleman; handsome, courteous, and intelligent, the most congenial of the girl's many suitors. She liked him very much; he loved her devotedly. She was of no especial use to any one. If he felt that she could make him happy, should she not do right to try? She was forever cut off from the man she loved; why not brighten the life of the man who loved her?

Alice was by no means the first woman who has been tempted by arguments like these. Fallacious as they are, they have a hold upon the feminine mind, because of the seeming self-sacrifice involved. She was really at the turning point of her life without knowing it. Although she did not for a moment admit the truth of Mrs. Graham's insinuation in regard to Kenneth, yet it left a sting behind which inclined her to yield.

Suddenly while she wavered on the brink of decision, came a thought of her dream of Kenneth's pointing out to her the narrow, stony way. What would he think if he heard she had turned aside from it? For she felt that her motive was purely selfish, simply that she might have a happier home, not as she had fancied, the wish to make her lover happy. She spurned the thought which she had all but admitted, and prayed earnestly for strength to walk bravely on amid the stones and thorns. "The end peace and joy," she murmured.

(To be continued.)

Gracious Manners

BY JANET MUIR

In a eulogy pronounced nearly 400 years ago by the Bishop of Rochester, I find these words concerning the noble lady, Margaret, Countess of Richmond. After extolling her ancestry and her inheritance of noble qualities, he says: "She was also of singular easiness to be spoken unto, and full courteous answers she would make to all that came unto her. Of marvelous gentleness she was unto all folks, but specially unto her own, whom she trusted and loved right tenderly."

If the good Bishop had stopped at this, we might declare the Countess to have been an old-fashioned woman, who having no modern accomplishments, relied solely on her manners for her power to please. But he accredits this lady of long ago with singular wisdom, good memory, and ready wit. "Right studious she was in books," and whatever she did or said "it marvelously became her." There is very little margin left for the "New Woman" to surpass in manners her lady-sister of the fifteenth century.

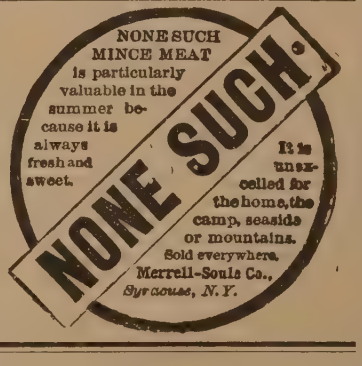
As we mingle with the prominent women of our day, we are often conscious of their lack of true womanly graciousness. Some are business-like in their address; some are patronizing; but few possess the perfectly satisfactory manner. Some return a greeting with such an air of being forced to speak that the recipient vows never to make advances in that direction again. Many times the heart of her of the stiff manner is not unkind; she only has not mastered the art of being gracious, or natural diffidence needs to be overcome.

"Oh, how I envy you your ability to chat so freely with every one you meet," sometimes says to me a woman whom I have never suspected of the least desire to be pleasing. "Do tell me how you do it!" "Do it? Why I just exert myself to do it. I know people enjoy being spoken to, they like to have me interested when they tell me something that has annoyed them or given them pleasure, and so, for the time being, I am theirs. I feel, too, as if one should not be found in a social company unless one is willing to contribute to the general sociability."

"Well, I wish I could succeed as you do, but"—with a sigh—"I never can express myself."

"But try," I urge. "Perhaps you will not need to say so very much. A few words pleasantly directed to your neighbor will often start her upon a line of conversation in which you will only require to listen and reply occasionally. Be interested in her methods and learn from her how to do it yourself when you have need."

A few women have a certain pride in failing to please those they address. They like to tell plain facts, to contradict the statements of others, and to say in excuse, if someone's feelings are obviously hurt: "Oh, it is my way. You must not mind me. I never mince matters." To such obscurers of the social sunshine I would recommend a severe course of training in the art of saying pleasant things, with a heavy forfeit to pay for every slip of the tongue into its old evil ways. We have no right in this



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SPECIAL EXCURSION TO BOSTON

The Knights Templar Conclave will be held in Boston from August 26th to 30th inclusive. Tickets will be on sale via the Nickel Plate Road from August 19th to 25th inclusive. Rates always the lowest; through trains; drawing room sleeping cars; unexcelled dining cars; side trips to Chatauqua Lake; Niagara Falls and Saratoga without additional expense. For additional information call on or address J. Y. Calahan, General Agent, 111 Adams Street, Chicago, Ill.

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life of ours to wilfully say what will wound another, and it is difficult for even the most philosophical among us to escape the smart that follows the speech of the woman who "always tells the truth"—as she sees it.

We have many social functions nowadays of the "crush" variety, where everybody crowds in to be presented to some celebrity, and to partake of the very light refreshments which are presided over by modern Hebes, in quite unclassical gowns. In the crowded state of the rooms it is the woman who pushes that succeeds in being presented and in securing a portion of the afternoon tea. Stand back for a time in some position of vantage and watch the way in which the pushing woman accomplishes her ends, and see the timid or the gentle-mannered woman continue in the background. You will rarely enough see any act of general courtesy displayed by the pushing woman. She is working for her own interests, and has no idea of saying to any helpless neighbor: "Won't you take my place?' or "Do take this cup of tea; I am near the table and can quite easily get another."

I have been at women's club receptions that were quite demoralizing to one's sense of consideration to others. The German proverb about being either hammer or anvil well applied. One must either give up the privileges which the occasion was supposed to offer, and retain one's self-respect, or else, acting the part of a social hammer, pound one's way to the front and secure the prizes there to be had. All clubs are not so badly managed, but if the woman's club is to accomplish the good which its admirers claim it will, its members must not neglect that sweet spirit of courtesy so fitly expressed by the words, "in honor preferring one another."

But let us not wait for the club to mend our manners. Begin the good work in the home. Accustom the children from infancy to gracious manners, that wherever they go they may carry about them that fine atmosphere wherein all good things shall thrive. The child of to-day, even in finely appointed homes, has too often the manners of a young savage. He shows no regard for any one's feelings but his own, no deference for those who are old, or for the guest who resides within his parents' gates. And why? Do we not fail to remember that example in such matters is more powerful than precept, and if a child is accustomed to taunting words and rough commands and neglect of the small courtesies of life, will he not pay back his instructors in like coin?

Gracious manners are a great power for good. There is much truth in the theory that dealing nobly with others calls out the nobility that is in them. Somebody's whole future life may be influenced by the manner with which you greet her at your next meeting. Kindness and courtesy are never quite thrown away, and though you see no immediate result, their impression has been made, and there is constant need of them in the great, restless world, where human hearts struggle with disappointment, and injustice, and regret.—*Jenness Miller Monthly.*

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

What a Little One's Love Did

"And what shall I bring little Elsie?" asked grandpapa, drawing the fairy-like little figure nearer to him as he sat on the great rustic chair in the garden and talked to the children of his anticipated visit to London. "An orchid for Kate, a hat for Nellie, books for Ted, fret-saws for Will; is that right, chicks? Has grandpapa learnt his lesson perfectly? Ah! That's well. Now, little maid, what for wee Elsie?"

The child twined her arms about the old man's neck and climbed upon his knee. "Are you coming back?" said she, laying her little rosy cheek against the silvered beard.

"Yes, my beauty."

"Soon, granddad?"

"Very soon, my pet."

"Oh! well, anything—only I would rather have a beautiful, beautiful, real doll's house," said Elsie, her blue eyes dancing as she proceeded.

Mr. Armstrong teased her as to the dimensions of the house, and his inability to carry it back from London, but Elsie was used to this, and only laughed merrily as she tossed her golden ringlets to and fro, and made a pretence of struggling to get free. The elder children tired of watching them, returned to their tennis, and left the two together, and shortly afterwards Grandpapa went homewards, Elsie seeing him to the gate.

"Where are you going to in London, Granddad?"

"To see my eldest sister, Elsie, who lives all alone in a great large house, and who is very poorly."

"Aunt Betsy, Granddad?"

"Yes, pet."

"Why does she not come and live with you, Granddad?"

"She will not, dear. She likes to live in the same house where she lived so happily with her husband until the dreadful accident happened which killed him and left her so injured."

"Oh, yes; I remember. Katie told me. She said she was very cross and dreadfully lonely and wanted Mamma to send Katie to live with her, or even Nellie That was when I was just a tiny baby, like Gladys is. Hasn't she any little children, Granddad?'

"Not now, dear. One little darling she had, little Ermine, who died when only nine years old."

"Just as old as me. It must be very dreadful to leave your mother and father and everybody when you are only nine years old, mustn't it, Granddad? But, of course, Jesus would take more care of her in heaven than He would, perhaps, of the older ones. Did she love Him, Granddad?"

"Dearly," he answered, tersely; for even yet he could not speak without tears of that welcoming look which little Ermine, in the years gone by, had given her Saviour as He showed himself to her in the arms of the angel of death.

"Oh! well she was all right; but Aunt Betsy must have been very sorry."

"Aunt Betsy is a very miserable old lady, dear; for she cannot forgive God for leaving her so lonely, and yet she will not allow me or her sister to come and live with her. But come, run away. I am a foolish old man to tell secrets like these to my curly-headed beauty," Mr. Armstrong said, stooping to kiss her lovingly. "Good-bye, Elsie. In three weeks you will see me struggling homewards, tired out with my long journey, and carrying on my back a house as large as this of yours, most probably, to accommodate all those dolls of yours."

The child laughed merrily, and gave him a rapturous little hug.

As she ran to join her brothers and sisters, she thought a little sadly of the lonely old aunt in London, and her first remark to Katie was on the same subject. "Have you ever seen Aunt Betsy, Katie!"

Katie was never very polite, and at present was absorbed in her game, which she finished before answering in a high-pitched voice, "Only once, but I never want to see her again."

"Why," asked Elsie, curiously, as she fagged the balls.

"Oh, she s so horribly cross, and the ugliest woman I ever saw. You know in that fever when she nearly died, all her hair was cut off, and she doesn't wear a wig, and she's very stout and very red, with little wee, sharp eyes, and the scar on her nose and on her chin looks ghastly; at least, it did six years ago when I saw her, but mamma says it is fading out now; and then she is so lame, and, oh! she is not a bit nice. Hateful, I call her."

"Poor Aunt Betsy! Does nobody like her?"

"Only Granddad. He has always been good to her, mamma says; but then Grandpapa always is to everybody. You say 'poor;' I say 'rich.' She has more money a great deal than papa."

"It must be rather hard to be rich when what you want cannot ever be sold in shops."

Katie stared at her pretty little sister. "What *do* you mean?" said she, with shrill emphasis on the "do."

"Children who would love you, even if you were ugly and horrid, like everyone does their mother, I mean," answered Elsie thoughtfully.

"What a funny child you are," exclaimed Nellie, who had been listening. "I should love to be rich; I should not care about being alone if I could buy heaps of new dresses and lovely hats.'

"If I had Aunt Betsy's money," said Katie, "I would stock the old greenhouse with the very loveliest flowers, and buy beautiful pictures painted by the leading artists, and statues and bronzes, and make the garden and all the house just too lovely."

"But don't you see" exclaimed Elsie, eagerly, "nothing nice is nice when you feel horrid; at least I think so."

"You don't know what you are talking about," said Kate, sighing.

Her mother met her on the threshold. "I am going to take Gladys out for a walk, Elsie; would you like to come," she asked. Gladys was in a sunbonnet and white cape; she was just able to walk.

"No, thank you, mamma," answered the little girl.

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"What's the matter, dear, that you look and speak so seriously?"

"Nothing, mamma; only I was just thinking God had given you such a lot of little girls, and two boys as well, so hat you are more really rich than Aunt Betsy."

Her mother smiled. "I ought to spare one to Aunt Betsy, but I am very greedy; the elder ones wouldn't go, and the younger ones cannot go."

Elsie flushed. "Which sort do you call me, mamma?"

"You, dear; oh! you are a sort of go-between. You link the two sets together. Why, you don't want to leave home and live with Aunt Betsy, do you, dear? Who has been talking about her to you?"

"Only Granddad. Oh, no! I don't want to go and leave you, mamma; indeed I don't," said the child, running upstairs to her little sanctum, where her fifteen beautiful and dilapidated dolls awaited her attentions, and Mrs. Armstrong watched her with a thoughtful expression. "So like poor Aunt Betsy's Ermine, too—so very, very like. How it would please her, but I could not spare my sunshiny little darling, the sweetest tempered of them all. Surely God does not call me to that sacrifice. And yet if she were willing, I ought to be." The mother sighed; the thought had entered into her mind, and once there she knew too well how it would grow and expand.

But for a time Aunt Betsy and her loneliness were banished from the minds of both, and Elsie played with her dolls, and skipped and ran about, and thoroughly enjoyed the summer weather and the companionship of her brothers, and all other holiday delights.

Three weeks later Mr. Armstrong returned, and Elsie was at the garden gate all morning awaiting his arrival. He came in a cab, for he wished to bring the children their promised gifts.

"Here's our fairy 'godfather," exclaimed Willie, bounding forward to open the door. "Got my saws, Grandpa?"

"Let's help with that box," said Ted. "Are my books in it?"

"No, my hat; it's a milliner's box," cried Nellie, "and I believe there's a dress or something in as well."

"Now, boys, how rough you are," exclaimed Katie. "See, Grandpapa, they will spoil those plants."

However, all were out at last, and safely out, even that huge wooden shapelers case taken from the roof of the cab, and carried by Will and Ted into the house, with many injunctions from grandpapa to "be careful" and "not to ush about so," and Mr. Armstrong urned to pay the "cabby" and follow the children into the house. It was but a minute later when a little figure sprang nto his arms and kissed him lovingly. 'I'm so glad you are back," said Elsie. 'I ve wanted you lots of times; and why ver did you not write me a letter?"

"I've brought you the doll's house," said he, with a pretense of being angry, at which she clung to him with a little laugh of perfect trust and a bright "Thank you, Granddad, very much. Is it a pretty one?"

"It was Ermine's years ago. I asked Aunt Betsy for it for you," said he. "It is the true, old-fashioned sort, and better than one can buy."

Elsie looked grave. "How is she?" she asked quietly.

"Better. But she wants me to go back, and she wants—never mind, I will talk it over with your mother first."

"Grandpapa," said Elsie in a low voice, "it was very good of her to give the doll's house to you for me. Does she—does she want a child still, like you were telling me? Would she have me if I got mamma to let me go? I would go. I would not mind. I think soon I could get very fond of her. I would try to, Granddad. I would not be a trouble to her. I am nearly grown up enough to do everything now!" Elsie choked between excitement and self-sacrifice, and granddad himself could not speak. They reached the house in silence. Then he said huskily "God bless you, child; we'll see," and Elsie felt her future was decided, and to all intents and purposes her offer had been accepted. Her heart fell, but her will was strong, and all the elements of heroism were in that little childlike soul.

STONEACRE, Sept. 21st.

Dear Mamma.—I am very glad you let me come, but I feel as if I do very much want to be at home, but I do not mean I do not like being here, so you need not mind. It felt the funniest when grandpapa left me alone with Aunt Betsy and all these very old women and men who are servants; but they seem quite grand sort of people. Tell Katie I really like Aunt Betsy, and I think her face improves every day; and she is not cross one bit to me, but she is a little to other people. She is very poorly, though. I think she likes me already. I hope she does. We talk a good deal to each other. Generally, I sit on the bed. My bedroom is quite close to Aunt Betsy's. There is a picture in it of the little girl who died. Aunt Betsy says it is like me. I hope grandpapa will be here some day soon. Please, I send love and kisses to everybody, and lots and lots to you and papa. My hand is too tired to write any more; but please do send me lots of long letters back.—Your loving daughter,

ELSIE.

* * * *

STONEACRE, Nov. 30, '79.

My dear Daughter.—I found Elsie looking very well, and your poor aunt very weak and ailing indeed, but happier than I have known her for some time. The plan answers very well, and is doing our little maid no harm (although she is very homesick), while Aunt Betsy is greatly softened by Elsie's affection and pretty, clinging ways. She is ashamed to exhibit temper before the child, and Elsie is very constantly with her and seems happiest when playing in the room. I heard the child tell her yesterday that God was so sorry at having had to leave her alone so long that He "whispered to me,' 'Go and be Aunt Betsy's little girl.'" I saw tears in your aunt's eyes, and coming out, I left the two together. It is very pretty to see the child suddenly stop playing, and creep up to the bedside with a kiss and a loving little word. Poor Betsy is little used to such demonstration, and loves her devotedly. You have been very good to leave her with her all these months. No one has told Elsie, but the doctor thinks the end cannot be far off now, and Betsy seems quite conscious of it herself. I shall not return until all is over, and then bring Elsie home with me.

Dec. 1st.—We little thought how near that end was. I was interrupted by a cry from nurse outside the library, and followed her quickly up-stairs. Poor sister was in terrible pain, but her first thought was for the child. "Keep her away," said she, "in the garden, and let her know nothing until all is over, then let her pretty lips kiss mine when I am gone. These last months have been happy months to me. 'A little child,' she led me." I shall never forget her look of peace and joy, it shone so strangely through the agonized expression of physical pain. It was not for long. Two hours later I led Elsie into the room, and watched her child-like grief and half-frightened kisses. Soon we shall be home. Our little one grieves sadly, but is happy in the thought of home-coming.—Your affectionate father, JOHN ARMSTRONG.

* * * *

Once more Elsie is happy at home, surrounded by her brothers and sisters, father and mother. It is Christmas Day, and in Elsie's stocking she finds a sealed letter in her old aunt's writing, in which she reads: "God gave me money, but He gave you a loving heart. Child, you offered me that loving heart, and my own grew warm in taking it. Spend my money for me. It is yours to do good with as you will, and may you always have many to love you as I love you, my darling."—*The Rock.*

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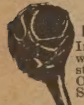

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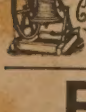

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Household Hints

WHEN PACKING YOUR TRUNK

1. Gather from the four corners of the domicile those things which will be needed, and leave to a long rest those not needed.

2. Roll tightly all smaller undergarments, nightdresses, towels, etc., thus securing much more room.

3. Wrap each boot, slipper, and shoe in a piece of tissue paper, tie mates together, and slip them into convenient crevices.

4. Put all toilet appurtenances, each separately wrapped, in a soft bag, in a corner at the top of a trunk.

5. Stuff, with tissue paper, the ribbon loops on bonnet and hat, the sleeves of dresses, and toes of boots and slippers. Cover waist trimmings with the same paper.

6. Pin tapes to loops and sides of headgear, and tack these tapes to sides of hat box, thus securing hat and bonnet from being crushed or mashed.

7. Cover the contents of each trunk with a large soft cloth, and pin to the outside of this a paper containing a list of the contents of that particular trunk.

8. Lock the trunk and put the key in your purse, and your purse in the pocket of the dress you will wear while traveling.—*Good Housekeeping.*

BE THOROUGH.

One great fundamental rule should obtain in all households, in all workshops, in all studios, in all offices, and that should be this: Whatever duty one performs, let him make a strong point of doing that one thing to the very best of his ability. This is old-fashioned doctrine, but all modern successful methods are built on it. Slipshod habits have never produced greatness so far in the course of the world's history, and they never will. If your child performs the home tasks set apart to him with indifference, from which you do not rouse him, you may depend upon it he will not succeed in the business or professional world. Nothing is truer than that the same tone which prevails in our home lives sets the keynote for the quality of work we perform when we come to measure our strength with others in the market-place. The men who make the greatest success of life are those who performed the simplest and often the most menial tasks with excellence and accuracy at the beginning of their careers. The women who excel to-day in the professions are often those who began the business of life by being thoroughly good housekeepers. Thoroughness in one line begets thoroughness in another, and so many a woman whose interest and energy once centred in the proper performance of domestic labor now finds a different vent for her ability in the more diversified fields of business or the professions. If a comparison were drawn between the quality of work performed by the professional woman who has never had any experience with domestic labor and that of one who knows all about it by actual experience, I think the prize without doubt would be awarded to the latter. The secret of this is that not only does the right possession of all knowledge tend to the production of excellence in the world of effort, but that the absolute thoroughness so highly necessary to the performance of domestic tasks acts, when once acquired, in the nature of a general discipline, which one who has once become imbued with it never forgets. In the same way the proper performance of any duty whatever argues a strong tendency for good and forcible character. I have seen a very small girl scrubbing a dresser until it shone in spotless glory, and I have seen that girl grow to earnest, working womanhood, with every duty of a high professional calling performed with that same degree of care and excellence which characterized her early domestic experience. And no matter where that experience had been gleaned—it may have emanated from the sewing of seams for a stern-faced mistress, or the proper trundling of a baby for a careful mother—the result would have been the same. The girl would have learned the art of painstaking, and its effects would have clung to her for life.—*Jenness Miller Monthly.*

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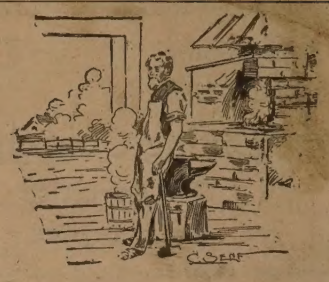

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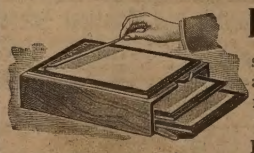

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